Zions Herald

THE INDEPENDENT METHODIST WEEKLY

MAY 13 1942

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MUCH FARM WORK IS DONE BY WOMEN

See page 444—**Women and Rural America**

FOUNDED 1823

Wanted—A Preacher

"You Can Pay Too Much for Black Hair"

WILLIAM DODGE LEWIS

We needed a new pastor—never mind why—that is another story. Pertinent to this chronicle, however, are some facts of our episcopal who's who. I hope they are not typical.

Ours is the only church of one of the evangelical denominations in a suburb of a large city. We have a usable modern church building, a comfortable parsonage, and a somewhat uncomfortable debt. The congregation is fairly representative of the upper middle class, with a sprinkling of so-called intelligentsia, a half-dozen moderately prosperous business men, a preponderance of white-collar workers of the better class, with representatives of a cross section of the substantial churchgoers of a normal community. Perhaps the most significant factor of the situation is the considerable number of potential adherents in the community who, while in passive sympathy with the church, find the automobile, the golf course, the bridge table, and the Sunday paper more alluring than the sanctuary.

While our services were "getting by" with those whose churchly habits are established, our lack of dynamic progress reminded us of a certain political party that has long been advertising for a leader.

So, I was given a list of ten possibilities within a radius of twenty miles, and asked to still-hunt, if not for a Paul or Peter, at least for a Hezekiah who could bring in the absentees and, incidentally, boost our financial structure. If he could shepherd in some of the golf, bridge, and Sunday-supplement addicts—all the more credit to him and to the black side of our ledger.

Preacher Number One was an attractive speaker. He had a fine presence, a pleasing voice, and a ready if somewhat too oratorical delivery. His congregation, drawn from much the same social strata as ours, was evidently in sympathy with him. The service was dignified without too much formality. At the close of the service, the pastor stood at the door and greeted the flock with a genuine good-fellowship that bespoke a kindly, sympathetic spirit. At the same time he was virile—not a dear futility with a smile that just did not matter.

Fine thus far—had I found our Moses? Nay, verily. His sermon was a pleasing noise, without organization or theme. For twenty-five minutes he had claimed the attention of two hundred people while he went around a circle from nowhere to nowhere in streamlined, shock-absorbered oratory with high gas consumption and small mileage. It was pleasant enough as a morning ride with its occasional glimpses of theological rose gardens, but it failed to arrive.

Here was a potentially fine preacher and a great sinner—sinning the besetting sin of *just getting by*. His facility of speech made it unnecessary to use the part of his anatomy above his vocal organs. He could speak equally well on any subject without notice. Hearers would enjoy him—*if they did not think*. Doubtless he would say that the preparation of his sermons was abridged by pastoral calls and similar duties. Dear old ladies would feed him physical tea and personal treacle. Wanderers bewildered by political, social, and religious will-o'-the-wisps never would be guided out of the swamps by a preacher *too lazy to think*.

Number Two was a better prospect. His congregation evidently was composed mostly of skilled and semiskilled workers with a small representation of the clerical and executive classes. The presence of young people was conspicuous. Boys and girls in their teens were there with their parents—indeed, the impression of a family church was striking.

A prospective revival furnished the preacher's theme. This might excuse a tinge of campmeeting tone in the sermon. On the contrary, this preacher evidently had prepared his message in full detail. It definitely began, developed, and ended. His sincerity, his close touch with his people, his acceptance of the responsibility of leadership, were impressive. He well knew that the financial troubles of recent years had brought devastating personal problems to his flock. He was familiar with current patent-medicine millenniums, and without partizanship warned against unthinking reliance on sure cures. Yet his economical and social remarks were integral to his gospel message.

Two possible holes in his armor were of a type that could be repaired by a firm and tactful official board. The music was furnished by a typical villa choir, strong-voiced but innocent musical sense, balance, or proprie The other fault was a lack of digni and formality which was typified by notice interpolated between the tv stanzas of one of the hymns.

Number Three made me repent n voluntary sleuthing. Here was form ity, alleged dignity, and—a tinkli cymbal. The Reverend had evident heard George Vincent's machine-gu oratory and made a too-well-kept Ne Year's resolution to go and do lik wise. If Dr. Vincent had heard it could say with Lowell,

"Imitators he has by the score who omit
No part of the man but his wisdom a
wit."

Here was another preacher curse with an easy flow of words. Not trace of sequence or constructive deve opment appeared to impede the torren An occasional return to the text prove —just that he had announced a te He never

"Had got to fifthly, and stopped perplex
At what the—Moses—was coming next."

There was no fifthly—or fiftiethly— and there was no stop until he had do his Sunday three dozen minutes an it was time to—"Let us pray."

The next visitation looked more hop ful at the beginning. A vested cho of about twenty-five entered in a di nified processional, singing well. T pastor read with evident understandin dignity, and a welcome absence of ho tone. The only discouraging indicatio was the congregation—seventy peop in an auditorium that seated three hu dred. More significant was the absen of young people. Gray heads and t solid middle-aged churchgoers who loyalty under all discouragements kee our churches going made up the aud ence.

The sermon, however, was a repli of Number One—another victim of ready flow of language that gets b without entailing mental effort. Oth sleuthing visits showed about the sam —over a seventy-five per cent ratio preachers who evidently depended o facility of expression rather than o serious study in the preparation of the weekly sermons. Incidentally, I am i clined to question the justice of expec

(Continued on page 454)

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+ THE INDEPENDENT METHODIST WEEKLY +

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The Lord of the Years

BISHOP HERBERT WELCH

[From a sermon preached recently over the Columbia Broadcasting System's "Church of the Air"]

It is entirely unnecessary to try to picture the world of today. The outlook at home is none too bright, and that abroad is dismal where it is not horrifying. What a world!

But it is just this mad, sad, bad old world with which we have to deal. What shall we do with it? We cannot be indifferent to it, unless we have turned to stone. We must not hate it, or anybody in it, lest hate corrupt us and transform us into a horde of devils. And we must not despair of it, lest we find ourselves in a sunless inferno. To save us from despair, I suggest two preventives.

First, we need a sense of history. Only he who has the long view can have a true view. Things have always been amiss; blood is always flowing from the veins of humanity; sin and suffering seem always present. There are, to be sure, special periods of trial, when two ages meet like two contending rivers and the mud is stirred and the world grows foul, as to us upon whom the ends of the world have come. And amid all the changes there have always been the prophets of doom, who glorify the past, criticize the present, and hang funeral trappings around the picture of the future. Are they right?

In this time of perplexity, I have found my own mind turning to a familiar phrase found in Hebrews 13:8, "Jesus Christ the same yesterday, and today, and forever." The unknown author of the Epistle to the Hebrews, writing to Jewish Christians who were in danger of losing their faith, partly because of persecutions to which they were subjected and partly because of a certain staleness which is apt to come when a first enthusiasm has worn off—this writer seeks to encourage his readers by comparing their present with their past, and leading them to learn the lessons which history and God together might teach them. The need is not other today. We need to look back and remind ourselves of what has happened in the past; and we need to look up and remind ourselves of God.

Let us remember that this is not the first dark hour the world has faced. Here, for example, is the heartrending plight of Poland, crucified in anguish. But Poland has been fighting for a thousand years, and has been dismembered again and again, but always has a resurrection. Here is China, threatened and fire-swept. But China has swallowed up more than one invader, and has proved always to be "China the unconquerable." Here is a Fuehrer seeking to dominate the continent of Europe; but he is only the last in a long line of would-be dictators from Cæsar and Attila and Charlemagne to Napoleon. Civilization and freedom and religion have repeatedly been imperiled. Yet Europe has emerged, civilization has advanced, peace has occasionally been secured as a brief promise of the better time to come; and Christianity, so far from disappearing, has grown faster than populations. The would-be dictators and destroyers have only illustrated that "vaulting ambition which o'erleaps itself and falls on the other side."

I am not meaning to minimize the tragedies of the present hour. But without attempting to decide whether these are the worst horrors that have ever befallen our world, my point is that the movement of history, with all its ups and downs, has on the whole and in the long run tended to the triumph of truth and right; that God is forever making "a way of escape" for the children of Adam.

For, after all, our hope is not based on history, except as behind history we see God standing "amid the shadows, keeping watch above His own." There are different ways of putting this. Hendrik Willem Van Loon, in a recent magazine article, under the title of "Woe to the Conqueror," moralizes on the fate that overtook Napoleon on his lonely isle in the Atlantic, and Kaiser Wilhelm, dawdling about the streets of the little Dutch town of Doorn. Mr. Van Loon declares that he himself was never much of a religious person, but that he could not go on living if he were not convinced that this is an orderly universe, and that behind this Cosmic Order is a Cosmic Conscience. Hence, woe to him, however powerful, however triumphant for the moment, who offends against the inner conscience of the human race.

This assurance of the fundamental rightness of the universe is Hebraic and is Christian. Hear how they put it in

the Bible: "A thousand years are with the Lord as one day." "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." "He removeth kings, and setteth up kings." "He shall overturn and overturn and overturn, until he shall come whose right it is to reign." "Be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth."

"'Tis weary watching wave by wave,
And yet the tide heaves onward;
We climb like corals, grave by grave,
That pave a pathway sunward;
We are driven back for our next fray
A newer strength to borrow,
And where the vanguard camps today,
The rear shall rest tomorrow."

There is a "power not ourselves" working for righteousness in this struggling old world of ours. Say, if you will, that there is no automatic progress. Automatic or not, there is progress. There is an inherent power in truth to overcome the lie at last, a power in righteousness to conquer evil.

We must not insist on having things done too quickly. We are taught by the parables of the leaven and the mustard seed to wait and not to grow weary in the waiting. "He that believeth shall not make haste." The method of God is generally slow, since He works through faulty human agencies. All those things which Jesus "began both to do and to teach" were but a beginning. He surrounded Himself with a group of friends. He sent them out; He gave them power; they preached, they healed, they cast out devils; they made such an impression in new lands that it was said of them, "These that have turned the world upside down have come hither also."

And the same transforming works which astounded the first century are going on in our own day no less mightily and marvelously.

"The Great Physician now is near,
The sympathizing Jesus."

Watch Him at His work. The Divine Healer still finds means by which He cures disease and deformity, still brings sunshine and cleanliness and health and hope and happiness into squalid huts and filthy city slums.

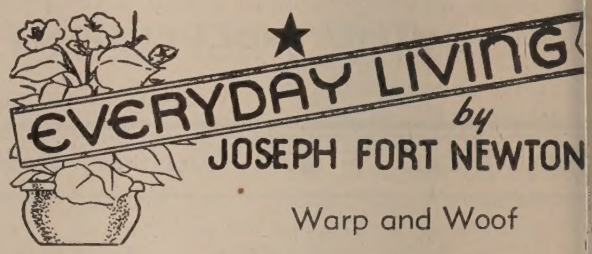
The Great Teacher is still the illuminator of men at home and abroad. He brings light into the darkness of ignorance and superstition, still lifts up the children even of the poor and leads them out into a wealthy place of knowledge and opportunity.

The King of nations still has His agents in the field, which is the world; and old and vicious customs are being undermined; safety, comfort, chastity, temperance, peace, honor, beauty, are being promoted among high and low; cruelty and neglect and poverty are being combated, and the "life more abundant" is flowing from the wells of salvation.

Through the gospel of Jesus Christ, the nations are being slowly taught the true way of life. There is a wholesome force at work beneath human society. There is not only a downward pull but an upward pressure which, despite all hesitations and setbacks, is slowly lifting man to higher levels. What is that force? Not military strength, not diplomatic skill, not economic power, but the might of truth and of love—the truth as it is in Jesus, the love inspired by Jesus.

Do you believe it, brother man? Are you with Him as He grapples with His age-long task of making a new earth? If you yourself have felt His transforming pow if He has forgiven your sins, if He has created in y a new heart, and set you free; if He has brought you out of the miry clay, and set your feet upon a rock, a established your goings, and put a new song in yo mouth; if indeed you have begun to know somethi of the joy of salvation, then you are ready to help bu the kingdom of God among men.

Jesus Christ is "the same yesterday, and today, and f ever." In Him is our hope, and they who trust in H shall never be confounded.



Warp and Woof

Life is made up of many things, chiefly of two thin frustrations and gratifications. They are the warp a woof of our days, without which the fabric of life wou lack fineness and firmness.

If life is about equally balanced between these tv things, it will be strong, dynamic, if not creative. Eith one alone, or in too great a degree, will harden it, soften it, or utterly ruin it.

If life were all gratification, it would be flabby ar futile. If it were all frustrations, it would be crushed, at least crippled. It is the rhythm of the two, their blen ing, which makes life worth while.

What, then, shall we do with our frustrations? We m refuse to accept them, and may fight against them, un they become an inner conflict, ending in peevishness, ir tability, and finally in mental disease.

By contrast, we can accept them in a wholesome spir whether we adjust ourselves to them or try to adjust the to ourselves. Any frustration, if we overcome it, becom a gratification, and added value.

If we can do nothing else with them, we can renoun them emotionally, as St. Paul did his thorn in the fles It nagged him to the end, but it did not make a woun much less a sore, in his personality.

It all depends on whether we think of our frustratio as interruptions in our life, or a part of it. If we thin of them as a part of the order of life, its warp, they assum a different meaning.

What happens to us may be hateful or happy; wh counts is what happens in us. Our frustrations may brin out a new force, or beget a new faith, and turn life fro boredom into blessing and beauty.

In every great life—if we read its story truly told—w see a man or a woman transmuting frustration into som thing fine and lovely. Without it, as we can see, the would not have become really great.

Such is our human situation; we can handle it wisel and bravely, or become mere panhandlers. Our life b comes spiritual in so far as our spirits react to its fact hard or happy, with courage and faith.

St. Paul could say, "I glory in tribulation; it worket patience and hope," and at last he "won the fight."

A Thoroughbred from the Ranks

Bishop William Franklin Anderson

[From an article published in *Christian Education Magazine*]

I am asked to describe the kind of minister I like to nd at seventy-two, the age of retirement. I am glad to definite even to the naming of my man.

A few years ago when assigned to hold the session the Northwest Kansas Conference, I discovered there ich a man clothed in actual flesh and blood. His name as James Kerr, seventy-nine years young, who was appointed to speak to the Conference in behalf of the retired group numbering over fifty men. Extreme modesty marked his manner. On being presented, he stood erect, traight as an arrow, incisive in thought and language as sunbeam. He proceeded somewhat as follows:

"When I was given the retired relation I decided that should have a personal creed suitable to that relation. know something of the historic creeds of the church, but I wanted something definite, practical, personal, so sat me down and wrote a creed of my own in four articles. Here they are:

"First: I will never be a grouch.

"Second: I will always be a student.

"Third: I will think every day of those who have gone before and so I will link the future life with the present, for I find I need 'the power of an endless life,' that I may live this life well.

"Fourth: I will try to keep alive as long as I live."

In eight or ten minutes the good man brought his message so chockful of sound philosophy and good theology mingled with wit and wisdom that we had then and there one of the most inspiring sessions of an Annual Conference that I ever witnessed in half a century of attendance upon these bodies.

Let us glance at his creed. First: "I will never be a grouch."

Grouchiness is discord—lack of harmony. It separates a man, first of all, from his closest human ties. And that divisiveness reaches out into all human relationships. A grouch becomes a nuisance, a bore; nobody seeks his company, nobody desires his presence. The result is a habit formed in him little by little which breaks his unity with the universe.

Second: "I will always be a student."

In my early ministry I lived neighbor to an aged minister widely known for his virile emphasis upon spiritual reality. He was of kindred spirit with James Kerr. He had not had a college education, but he certainly was an honor student in Life's Great School of Experience. Everything about him was big. He had a big frame, big features, a big voice, a noble dome, big conceptions of the possibilities of Christian personality and of the kingdom of heaven on earth.

His name was Benjamin M. Adams. He it was who inspired Anna B. Warner to write the hymn "One More Day's Work for Jesus."

I invited him to spend a Sunday with us and to preach for me because I wanted to rub up against his bigness and get some of it for myself. In the course of the morning sermon he told of having met an old friend whom he had not seen for a period of about forty years. "My friend said to me, 'Well, Adams, it has been a long time since we met. As I have thought of you lately I have said to myself, "If I ever meet Adams again, I shall find him an old man," but here you are well toward eighty with the glow of morning in your cheek, the elasticity of youth in your step, and with that alertness in your mental facilities that marks a man in the prime and vigor of his life. Really, you are a marvel to me. How have you ever done it?' I answered, 'Why, bless your soul man! the eternal life has struck me.'"

So it had—and from that statement he evolved the general principle: "If you want to retain a young heart and remain an enthusiast all your life, ever keep living on the line of discovery." I salted down that fine bit of wisdom in my own mentality and have lived by it more than forty years. It is a golden truth. I recommend it heartily to preachers everywhere.

Third: "I will think every day of those who have gone before and so I will link the future life with the present, for I find I need 'the power of an endless life,' that I may live this life well."

It is needful that our Christian teaching should emphasize the point that the eternal life is a matter of quality and not of duration only.

Again and again Jesus referred to the eternal life as a present possession. Jesus alone has revealed to us the secret of the nature of life. He says life is knowledge of God.

Fourth: "I will try to keep alive as long as I live."

Bravo, James Kerr! Good for you! There he stood uttering these fine words which he elaborated with grace and dignity, and it was all with a glow of fine humor tempered by spiritual, virile wholesomeness.

His attitude reminds one of the fine words spoken by Victor Hugo upon the celebration of his seventy-fifth birthday, in 1877:

"I feel in myself the future life. I am like a forest once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. . . . You say that the soul is nothing but the resultant of bodily powers. Why then is my soul more luminous when my body begins to fail? Winter is on my head, but eternal spring is in my heart. . . . The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode, and song—I have tried them all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn."

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A Supplement to Preaching

The most painstaking minister ever and again is conscious of the inadequacy of his pulpit endeavors. However carefully his sermons have been prepared and delivered, they frequently, if not habitually, seem to fail "to carry over" into the experience of their hearers in terms of changed moods, assurances, and conduct. In the face of this commonly felt lack, it is refreshing to read of a clergyman who has found a way to bridge this gap. The pastor in question is Rev. Lewis L. Dunnington of the Endion Methodist Church, Duluth, Minn., and an outline of his method, together with a transcript of his preaching, is embodied in a new book, "Handles of Power,"* several of the chapters of which have already appeared from time to time in ZIONS HERALD.

In brief, "Handles of Power" is a procedure for deepening the spiritual life in a definite and specific fashion. Twenty-five sermons as actually preached are provided, each prefaced by the "copy" of the Silent Communion Card that was given every member of the congregation on the occasion of the particular address. The meditation and the appended verse of Scripture were to be repeated many times daily "until the unconscious mind accepted them and started the creative processes of God to work." The plan is based on the sound psychological law that personality is molded by that upon which the mind customarily feeds. Dr. Dunnington's sermons are largely inspired by actual situations with which he is personally acquainted. They employ the best and most Christian insights that modern psychology of va ing schools can offer. Among the fascinating ti one notes such themes as "A Bargain with Lif "Toward Radiance of Personality," "Untangli Human Relations," "Shifting the Load," "Eter Life—A Present Possession," and "Happiness in M riage."

The average reader of religious literature will fi much here to delight and hold his attention. For t parish minister, "Handles of Power" will come a richly suggestive book, not one to be slavishly f lowed, but rather an inspiration to discovering fre techniques whereby people may grow spiritually.

*HANDLES OF POWER. By Lewis L. Dunnington. With a Foreword by Lucius H. Bugbee. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Red Cross and Beer—More Information

In the April 15 issue of ZIONS HERALD there a peared an editorial reference to a report that t American Red Cross was considering the advisabil of giving beer to soldiers free in its service clubs this country and abroad. The item was based on press dispatch from Washington which appeared that highly reliable paper, *The Christian Scien Monitor.* Since the publication of the editorial have had a number of letters on the subject from o readers, and one from W. C. Bowen, assistant to t manager of the Eastern Area of the American R Cross, at Alexandria, Va. We also asked t *Monitor* to verify its Washington dispatch on whi our comment was based. The letter from Mr. Bow follows:

> It has come to our attention that in a recent issue of ZIONS HERALD it was stated that the American Red Cross is considering the advisability of giving beer to soldiers free in its service clubs in this country and abroad. There is no truth to this rumor, and the American Red Cross is determined to run down these rumors to their sources. We would greatly appreciate any assistance that you can render us in tracing the source of this report. We regret that the rumor was referred to in your publication, and inasmuch as there is no truth in it, it would seem only fair that you should publish a denial of the rumor in the name of the American Red Cross.

The information requested by Mr. Bowen is furnish in another press dispatch sent by the *Monitor's* sta correspondent to his paper under date of May 5. reads:

> The American Red Cross "is not dispensing or planning to dispense beer to the armed forces," Norman H. Davis, chairman, declared today.
>
> The chairman's statement headed off agitation within the Red Cross for using the public's donations to give free beer to soldiers at Red Cross canteens.
>
> Chief advocate of the free beer plan has been Mrs. Dwight Davis, head of the Red Cross Volunteer Services, who as Mrs. Pauline Sabin led the women's fight against prohibition back in the early 1930's.
>
> Beer is purchasable in army camps at post exchanges.
>
> The United Service Organizations earlier had an interorganization discussion on serving beer and decided against it.

We are delighted beyond words to learn that M Davis's proposal of the free-beer plan was not accept by the Red Cross.

EDITORS LOOK AT THEIR JOB

[ore than seventy-five editors, managers, publish- and publicity representatives of the Protestant de- ninations of America and Canada looked at their as they met in New York City for a large part hree days last week in the annual session of the ociated Church Press. The meeting lifted up for er scrutiny the importance of the printed page to progress and welfare of the Christian church. It revealed anew the immense difficulties that lie he way of the religious press in its efforts to render largest possible service. It would be well if every rgyman and every earnest layman were likewise to nsider seriously, more seriously than he has ever ne before, the value of religious newspapers to ristian achievement and success. To this end, we pose to share with our readers some impressions of three-day meeting.

1. The church press is slowly being starved to ath. At one of the sessions the president of the sociation remarked that not more than three or ur religious periodicals in the country were able to y their own way through subscription and adver- ing income. A poll of the convention revealed only o editors who reported their papers self-sustaining.

2. The practical business man is prone to judge the urch press by rigid standards of profit and loss. paper does not make a profit or "break even"? Close it out," is their answer. "Let it 'fold up.'" But ese well-meaning critics forget that the church press indispensable for the inspiration of Christians and e spread of information throughout an institution rganized on a non-profitmaking basis in order not force but to persuade men, often against the drag f selfish desires, to live nobler and better lives. The ree distribution of tracts in other days was a powerful nstrument in the process of evangelism and religious ducation. Every church could well afford to support ts press entirely from benevolence income.

3. Comparing the religious press of today with hat of the "good old days" when the church was he center of community life, and its weekly about he only source of printed information with the possible exception of a secular newspaper, one speaker pointed out the relation between the crusad- ing spirit and church-press prosperity. The denom- inations in those days were in the midst of heated controversies and had to have organs not simply of opinion but of uncompromising battling quality. We certainly do not want a return to Calvinistic quarrels or bitter issues over baptism, but the press of today should take a hint from the pioneers and stedfastly "stand for something" beyond mere entertainment.

4. *Time's* Sam Welles urged a more careful selec- tion of material for the church press, especially articles that register human interest. A master him- self of condensation, he recommended shorter articles than those which quite generally appear in religious weeklies.

5. Emphasis was laid by several speakers upon the importance of education in journalism for both the ministry and the laity of the church. One veteran editor, now retired, who has had thirty-two years of rich experience and genuine success said that the in- difference of church people toward their press was due, not altogether or mostly to poor editing, but largely to the fact that men and women do not take their religion as seriously as did the fathers. They will not read material that deals with the profounder truths of religion and the record of educational, mis- sionary, and benevolent achievement. There is too much "don't care" in our midst.

6. As was to be expected, the war directly or indi- rectly made itself felt in almost every discussion. A poll of the meeting on the question of giving free space to Government advertising of war savings bonds showed that about fifty per cent of the editors present had been giving this cooperation and fifty per cent had been withholding it for one reason or another—some on the ground that the church should not "promote" war. There was a brief discussion of pacifism, but it was predicted by one speaker that as time went on the absolutists would become less vocal, though he felt that, since all Christians rightly claim in the final analysis to be pacifists, the passion for peace, and a "just and durable" peace, would con- tinue to live and flourish.

7. Practically all editors agreed that there is at pres- ent the beginning of a "trend toward the church," though it may not be very profoundly motivated or definitely intelligent. Partly in desperation, men and women are crying, "To whom shall we go? We have tried everything else and have found that it has failed us. We might as well try the church." In some in- stances, however, this turning toward religion is the expression of the normal hunger of men for God. In any case, this trend offers an opportunity for the pulpit and the press. By dealing with it in the spirit of Christlike sympathy, by capitalizing on it, and by providing education in religion for the masses who are like sheep without a shepherd, they can assure permanent gains for the kingdom of God in the days just ahead.

8. As President Franklin D. Roosevelt pointed out in his letter of greeting to the members of the Asso- ciated Church Press, "such a gathering could not be held in any of the countries with which we are at war." The editors were impressed with the value of a free press in these war days. The Government was

complimented on its mild and reasonable code of censorship, which appeals to editors to use their best judgment in the selection of material, rejecting such articles and news items as in their opinion militate against the best interests of the nation. There are in the code very few specific prohibitions, and they are laid down in the spirit not of coercion but of persuasion.

9. The members of the Associated Church Press "like their job," notwithstanding the many problems and difficulties of editorial work, of circulation and advertising promotion, and especially in these days of shaping a worthy editorial policy in war time. They feel that they are dealing with the fundamental realities of human life, and are helping to mold an opinion in the world that will hasten the coming of the kingdom of God.

10. Possibly no other group in the Christian church of America demonstrates so clearly in the relations of its membership the spirit of genuine Christian unity as does the Associated Church Press. Its members, representing as they do many different denominations with highly diverse outlooks on theology, social application, and practical organization, are so familiar with religious issues, differences of opinion and of attitude, that they understand each other and respect each other's views. The fellowship of the three days in New York was a miniature of what we may increasingly expect as the movement for Christian unity, which will be greatly accelerated by the war, moves on toward a glorious consummation.

Suggestions on a Perplexing Problem

Written by "one of the most gifted and promising young men in the rabbinate" of the Jewish faith, the article "The Problem of Jewish Homelessness" (page 443 of this issue of the HERALD) should attract the attention and command the deep interest of every reader of the paper. Dr. Ira Eisenstein is the associate rabbi of the Society for the Advancement of Judaism in New York City and is the author of "Creative Judaism," "What We Mean by Jewish Religion," and "The Ethics of Tolerance." He is also one of the managing editors of *The Reconstructionist Magazine*. We are proud to have such a thoughtful and illuminating article as "The Problem of Jewish Homelessness" appear in the columns of the HERALD.

Routine Election—Not So Routine

New officers for the Mount Vernon Student Association of Boston University School of Theology were elected a few days ago. They are: president, Rembert Stokes; vice-president, John Harvey; secretary, Victor Rankin; treasurer, H. Richard Welliver.

Why this routine news? Answer: It is more than routine, for Rembert Stokes is a Negro.

It is highly significant that he was chosen by his fellow students in Methodism's oldest theological school to head the student body. The coming generation of Methodist ministers evidently intends to "something" concrete and practical about Christ race relations. We congratulate Mr. Stokes upon election; we even more earnestly congratulate t body of ministerial students upon their action selecting him as their leader.

"Frightfulness" Anniversary

It was on May 14, 1940, that suddenly, with previous warning, squadrons of Nazi Luftwaffe d bombers swept over the great city of Rotterdam, H land,—population 600,000,—and loosed a hail of plosives over its beautiful tree-lined canals and doc The despicable attack came after the city had surr dered, and within a few minutes had reduced a wh square mile of central Rotterdam to smoking rubl On the second anniversary of this undeserved frig fulness, the world is once more vividly remin of the utter wickedness of totalitarian thought a action.

Poison Gas

Warning Nazi Germany that if, according to R sian reports, Hitler has started or is planning to st the use of poison gas in pressing his assault on civ zation, Winston Churchill on Sunday said that British, much as they deplore a resort to this terri weapon, are prepared to retaliate in kind. The of poison gas falls into the pattern of the unscrupul philosophy of force which dominates Nazi think and acting, but we hope that, if human conside tions prove of no avail in restraining Adolf Hit from the use of gas, his fear of far-reaching cor quences will restrain him from the employment the new horror.

World-Shaking Sacrifice

In a letter to *The New York Times* on Sunday, I Balleis Kuhn of Brooklyn suggests that "saloons, b cafés," sacrifice their brass and iron bar rails to war effort. He calls them "comfortable but unnec sary appurtenances." He furthermore urges in communication that they be given "gratis to Un Sam to help win this war." Mr. Kuhn concludes letter by declaring:

> The lack of these bar rails would serve as constant reminder to millions who frequent these taverns that we are in total war. Most proprietors and the drinking public are very patriotic and no doubt will gladly approve this slight inconvenience to their comfort for the duration.

If the manufacturers and dispensers of liquor a the "drinking public" are really "very patriotic" a desire to practise some genuine self-sacrifice " Uncle Sam," let them go in for war-time prohibiti Such a move would constitute a contribution simply incalculable proportions to the winning the war, since drink is today interfering almost m than any other factor with the successful prosecut of the fight for freedom.

Things Which Cannot Be Shaken

Day-by-Day Devotions for the Lenten Season

by WILLIAM G. CHANTER

ditations on the Lord's Prayer. IV.

forgive us our debts, as we forgive our debtors.

ll that we have we owe to God, and every day we are recipients from His bounty of new and undeserved unearned blessings. But these are freely given, and we hardly think that He reckons them as debts to be paid even to be forgiven. Yet there are some things which can be said to owe God, which are of such a nature failure in giving puts us in the position of moral krupts with nothing left to do but throw ourselves on divine mercy. For we have duties to God which are n and undeniable, and this petition of the Lord's yer reminds us that even in these we too often

Consider the nature of such a failure. Even were God y a sternly righteous Judge and King, still we should e to Him and to His laws the respect due to superior dom and the obedience due to perfect justice. But the 's we are asked to obey are dictated by a gracious re- d for our own highest welfare, and the heavenly King a loving Father, so that loyal obedience is a debt of nor, and failure to pay it is an unspeakable betrayal of e. This is the debt we owe, this is the trespass of ich we are guilty. It is a debt we never can pay, a spass for which we can never make amends. When, spite of all, God still bids us come to Him and holds t the promise of pardon, we should be filled with great humility and with a joyous and adoring e.

This petition is one of the marks of the sane and whole- me realism which pervades the Lord's Prayer as it per- des the whole New Testament. Too much of our re- ion is weak and unreal, diluted to insipidity by a feeble ntimentality. Our approach to God is too often a mat- of a repetition of fine phrases which conceal the empti- ss of our thinking and the shallowness of our feelings. fore the awful perfection of Eternal Righteousness and e ineffable beauty of Everlasting Love, we parade in the reds and patches of shabby and petty lives in a com- acency that mocks our swelling music and our resound- g creeds. We go through life quite satisfied with the ost mediocre spiritual attainments exactly as though e Christian relation to God were a matter of some mys- rious piece of bookkeeping, a paper transaction which ves unlimited credit to walk the easiest and cheapest ay, avoiding all sacrifice and evading all duty, to the iumphant tune of "I'm glad salvation's free." There is one of this sentimental rubbish in the Lord's Prayer. brings us face to face with the stern fact of our moral eed, of our complete dependence on the grace of God, nd it leaves no room at all for the smug acceptance of hat grace as a commonplace.

A realistic Christianity means a vast humility. Self- ghteousness is essentially a denial of reality. It is fatal o every chance of moral growth, for the simple reason that it is a repudiation of the real world of struggle and adventure, a world never satisfied but ever reaching forward to something better, a world ruled by a God who is constantly urging it forward to a perfect kingdom. Instead, the self-righteous man dreams of a world of stagnant mediocrity, peopled by men like himself who are content to go round and round in the charmed circle of their own self-satisfaction. And this is a world of quite fantastic unreality.

It is a world that teaches nothing but confirms its inhabitants in their errors and deepens their stupidity. The hard experiences of life teach them no lessons, since they absolve themselves of all responsibility for their misfortunes and thus lose the chance to improve their own ways of living and to avoid the repetition of their mistakes. We shall not as a nation be able to learn from our present calamities unless we are humble enough to realize that our selfish attitude to the world after the last war was as foolish and unrealistic as it was selfish. A proper humility would help us to see that this folly is, to say the least, important among the causes of the catastrophe that has now come upon us. After this war, as after the last, smug self-righteousness will betray us into a useless and disastrous attempt to return to a "normalcy" from which a realistic humility would bid us flee as from the plague.

One of the essential marks of a true Christian humility toward God is a forgiving disposition toward one's neighbors. He who realizes the greatness of his debts to God and the wonder of the grace that forgives them freely, will be unable to treat offenders against himself with the severity that exacts the uttermost farthing. It is the man who looks down upon his neighbor from the height of a fancied perfection who does that. He has squared even his account with God by some method of bookkeeping which completely satisfies him. Jesus' parable of the two debtors is one that should never be forgotten by any of us. The unforgiving disposition is tragically blind to the real nature of our human situation in its unescapable relation to God.

Of course, it is only the man who realizes in profound humility his debt to God and the amazing richness of the divine grace who can ever offer this petition with any hope of its being granted. The forgiveness for which Jesus bids us pray is no mere cancelation of penalties. It is rather the assurance that the Father's house has still a place for us, that the Father's arms are still open to receive us in love's embrace. That assurance is impossible for the cold-hearted and unforgiving brother who looks in contempt on the returning prodigal whose wretched misuse of his opportunities contrasts so darkly with his own record of flawless service. Indeed, in a rational universe the home of a loving father is only a bare lodging-house for the loveless. Only the spirit melted into a loving humility by the warmth of love of God can pray the Lord's Prayer in spirit and in truth.

The Defense of Our Defenders

The Next "Must" Legislation

LEE RALPH PHIPPS

History has established the fact that the greatest dangers to the armies of the democracies in this critical hour are not the armies of the dictators, powerful as these may be, but the organized forces of drink and vice, which unman, unnerve, and undermine the health and morale of our soldiers from within.

During World War I, General Joffre, Commander-in-Chief of the French forces, said: "Alcohol, by diminishing the morale and material strength of the army, is a crime against national defense in the face of the enemy." Lloyd George, British Prime Minister, added: "We are fighting three great enemies, Germany, Austria, and Drink, but the greatest of these is Drink."

In the present war, after the army of France, supposed to be one of the strongest in the world, had gone down in thirty-five days under the blows of the German army and signed away the life of its country, Marshal Pétain said: "One of the first contributing causes of this defeat was alcoholism in the army and its concomitant vices." Hitler has put the ban on beer in a land that was once sodden with suds. A few months ago *The New York Times* reported that German bombers were directed by Hitler to avoid bombing British breweries because he considered them an ally of Germany.

When, during the first World War, the brewers, under the name of "The German-American Alliance," were flooding the army with beer and in other traitorous ways were attempting to sabotage national defense, the National Congress, in scathing phrase, revoked their charter. The *Brewers' Digest* of May, 1941, in referring to the selling of beer in the army camps, said: "Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population." And to accomplish this, the brewers are spending vast sums of money in opposing the Sheppard Bill and flooding the training camps with beer. How well they are succeeding is indicated by reports coming from every section of our country. From the many reports that clutter my desk, I cite but three:

1. The editor of a reliable Western journal said in a recent issue: "On a Saturday, a holiday was recently declared at Fort Lewis. The beer men took advantage of this and announced that 'free beer' would be given away during that day. A soldier in a letter to us told of the drunkenness of the young boys. At a beach near the fort for boating, these young boys became so drunk that they fell into the water. This is the fort where we found eleven liquor-selling places inside the fort."

2. A letter from a soldier boy to an editor says: "We had a beer party tonight. There were 150 of us, just our battery. They had 75 gallons of beer. The boys were all in 'high.' You should have heard the noise. There is enough here to run anybody to drinking."

3. A Pennsylvania draftee from Camp —— wrote to a friend, under date of June 22: "I hope you don't get into this—it's hell. . . . Drinking is unrestrained."

Clinton N. Howard, that fearless modern knight who, for nearly two years, has been vigorously opposing the arming of Japan, has in recent months in his jour *Progress,* been turning the light on our training car In a recent issue of *Progress,* Howard quotes Surg General Thomas Parran and Dr. R. A. Vonderlehr, is in charge of the venereal division of the United St Public Health Service, as saying:

> The vice syndicates saw a vast and profitable field of operation with the nation's mobilization effort. The recruitment of prostitutes has kept pace with the recruitments of the army. Army venereal diseases this year are costing the nation more "man capacity" than all the nation's labor troubles and strikes combined.

Reviewing the bold exposé of army conditions by Parran and Vonderlehr, *The New York Times* on Nov ber 23 said, according to Howard:

> Our courageous authors paint a picture—not hesitating to name the names of communities—of prostitution raging in a marvelous modern streamlined form from Salinas, California, to Jacksonville, Florida. They tell the story, fascinating as it is sinister, of our country's newly organized panzer prostitutes; of well-dressed women in smart automobiles patrolling the roads around army camps giving soldiers a lift—to houses of ill fame; of brothels on wheels; of a deadly trailer camp, near Fort Knox, populated by elderly "parents," each with a surprisingly large family of dubious and dangerous "daughters"; of one powerful syndicate organizing a great band of panzer prostitutes operating in mechanized units among the roadhouses and juke joints from Chicago to the Dakotas.

Howard also quotes a statement from an article on "Ca Morals" in the August issue of *Liberty* magazine, as lows:

> The camps have attracted a gathering of prostitutes, lush workers, gyp carnivals, shady night clubs, gamblers and bootleggers, which would put a gold rush or an oil boom to mortal shame. . . . On last pay day (at Camp ——) a fly-by-night joint doped the beer of all its soldier guests, knocked them unconscious, and rolled them for every cent they had.

To all of which Howard adds: "If this is the price we to pay to save our 'four freedoms' and 'our Americ way of life,' it is not worth fighting for and not wo dying for. Is America going to stand for that? No!"

I quote further from Clinton Howard, as with Damascus blade of cold logic he punctures the child fallacies of Knox and Stimson:

> Secretary Knox tells us that drafted men should not be asked to give up privileges under rules that do not apply to other citizens. Have they not been asked to surrender almost every privilege which men in civil life enjoy, to give up their homes, their school, their profession, their salaries, their sweethearts and plans for marriage, on the ground that they belong to the state when in need of defense? But they must not be asked to give up liquor, which undermines not only their efficiency and morale but their morals. Secretary Stimson opposes protection of the men because "of the difficult problem of

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The Problem of Jewish Homelessness

Palestine in the Post-War Scene

IRA EISENSTEIN

When this terrible war comes to an end, with victory for the United Nations, mankind will face a task of reconstruction unequaled in the history of the world. Millions of people will need to be repatriated and rehabilitated. The world's economic structure will need to be reorganized. Statesmen will require the utmost of wisdom, patience, and skill.

One of the most difficult problems they will have to face is the European Jewish problem. For years, the Nazis in Europe have sown seeds of hate. They have uprooted Jews from government positions, from the professions, from business; in short, they have cut Jews off from the sources of livelihood. The Jews in Nazi-occupied lands have been shut up in ghettos, exposed to the cruelest treatment conceived by malevolent men. What will become of them—that is, of those who, miraculously, manage to survive?

Let us try to picture the post-war scene. New governments will be established. There will be tremendous poverty. Undoubtedly, there will be deep resentment against the Jews because the people will still believe what they had been taught: that defeat in war can be explained only by Jewish treason. What possible chance would any new government have to survive the upheavals of post-war years if it dared to restore Jews to the positions they had occupied before the war? How long would any government last which attempted to compensate Jews for property stolen by the Nazis, or which even tried to give Jews an equal opportunity to participate in the reconstruction of the nations?

No one questions the fact that, after the war, between 3,500,000 and 4,000,000 Jews will have to emigrate from Europe. It is possible that, of this vast number, only the younger people will be able to emigrate. Add to this number, however, the hundreds of thousands of a floating refugee and émigré population in other countries, and we have a problem of several millions in need of new homes.

Where shall they go? This question was asked as early as 1938, when only (!) 200,000 German and Austrian refugees were involved. At that time, our humanitarian President Roosevelt summoned an Inter-Governmental Conference which met at Evian to consider the matter. The upshot of that conference was: a few countries here and there might take a few refugees now and then; but only a territory, a territory capable of absorbing large numbers, would solve the problem.

Is there such a territory? There is: Palestine. Already by 1938, refugees had flocked to this country in tens of thousands. By 1939, 100,000 refugees from Greater Germany had settled there. How did such a small country manage to absorb so many new people? This vast absorptive capacity of the land has a fascinating history—a history that reaches back over centuries. When Israel lived upon its own soil, in Palestine, the land was wedded to the people in an everlasting bond. The Jews first experienced the presence of God in its full glory in that little land, and thenceforward Jews could not conceive of Israel without its land, or the land forever without its Israel. When they were exiled by ancient Hitlers, they vowed, "If I forget thee, O Jerusalem, may my right hand forget its cunning; may my tongue cleave to the roof of my mouth, if I set thee not above my chiefest joy."

The Jews never forgot that oath. They reaffirmed it in every generation. They were forced to wander from country to country, but they always took with them their sacred writings, which bound them to their land. They prayed for the Restoration. Their synagogues faced the east. At a wedding, they broke a glass to remind them of the destroyed Temple in Jerusalem. Their poets sang, "My heart is in the east, and I in the uttermost west." In the synagogues on festivals, they chanted, "On account of our sins we were exiled from our land. . . ."

Then came emancipation, the promise of the Western nations that Jews need no longer consider their presence in the many lands as "exile." The Jews could now look forward to equality, fraternity, and liberty with all men. But those ideals were quickly dashed to earth by reactionaries and tyrants; and Jews began to see that unless they had a home, like other nations, they would always be at the mercy of every petty tyrant, of every bigoted hater of minorities. And where, if not in Palestine, in Jerusalem of old, should that home be!

But Palestine was a swamp land, abandoned, deserted, neglected. Before World War I, the Turks permitted Palestine to remain a backward, medieval desert. In 1917, however, the British, in the Balfour Declaration, offered the Jews an opportunity to rebuild it into their national home. Then came an upsurge of energy, of courage, of enterprise, of self-sacrifice, a torrent of self-dedication, dammed up in the Jewish soul for centuries, now let loose upon that barren soil. And today,—to quote Dr. Chaim Weizmann, writing in *Foreign Affairs* for January, 1942, on "Palestine's Role in the Solution of the Jewish Problem,"—"there are 250 Jewish rural settlements, with a population of more than 140,000. Towns have been built up and industries established. . . . The ancient Hebrew tongue has been revived, and is heard today in the fields and orchards of Palestine, . . . The total acreage of land in Jewish hands—acquired by slow degrees by purchase in the open market—is now approximately 400,000 acres. On this land a close-knit, well-organized, modern Jewish community of over half a million souls has arisen."

How did Jews manage to transform Palestine into a community capable of absorbing such large numbers in such a short time? Surely enthusiasm and self-sacrifice are not enough. The answer lies in the socially progressive forms which this pioneer people has evolved. Sir Arthur Wauchope, for seven years British High Commissioner for Palestine, describes the colonies that have developed these forms: "These 30,000 Jewish settlers have, not only in theory, but in actual practise, solved the problem of the equal distribution of wealth, by the simple, drastic method of having none. . . . During the last twenty or thirty years, the Jewish immigrants have proved most successful farmers. . . . In over eighty well-established settlements the land is held in common, and not

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Women and Rural America

They Lead the Way, Many Times, to Higher Standards of Living

EDITH E. LOWRY

"No nation has ever achieved greatness unless this greatness was based on the well-being of the great farmer class, the men who live on the soil; for it is upon their welfare, material and moral, that the welfare of the rest of the nation ultimately rests," Theodore Roosevelt once said. History has shown that "whenever a civilization has allowed its rural life to deteriorate, that civilization has perished."

RURAL YOUNGSTERS ENJOY WEEKDAY RELIGIOUS INSTRUCTION

What has happened to rural life in America? For years we have heard of the farmer's problem—but never has it been as serious as today. Let us see why. Agriculture has become a business, as well as a way of life, with more than 6,000,000 producing units—farms—mostly operated by single families. It has had great difficulty in adjusting itself to the swift changes that recent decades have brought.

These are some of the long-time trends with which farm leaders have been grappling:

First, "farmers have been unable to hold ownership of the land. In 1880, farm operators owned 63 per cent of the value of the farm real estate, the remainder being mortgaged and operated by tenants. The percentage of all farms operated by tenants was 25.5 in 1880, and 42 per cent in 1940. Every year 40,000 more farm families are added to the tenant group."

Second, "Mechanization of many farms has gone on rapidly. It has uprooted and made migrants of thousands of families."

Third, "Soil erosion has caused wide-spread loss of natural resources. Reliable estimates indicate that, of about 414,000,000 acres of arable land, about 100,000,000 acres have been seriously impoverished by the washing away of topsoil, and that about a similar number are losing fertility at a rapid rate. The soil has been 'mined' for generations in many areas, by careless farm practises."

Fourth, "The loss of foreign markets."

These four factors are changing the farm picture completely, and the poor are getting poorer. Although farm people make up about one fourth of the nation's population, they have for many years been receiving only about ten per cent of the national income. This ten per cent is an average figure. Many receive less.

According to the Advisory Committee on Education, the farmers of the southeast section of the United States have 14 per cent of the school children of the nation, but only 2 per cent of the income of the nation. In 1930, 800,000 children in the United States between the ages of seven and thirteen were not going to school at all. Most of those children lived in the poorest rural areas. It is reported that we have 23,000 public health nurses in the United States, but w need 65,000 to care for t adequately.

The increase in farm ten ancy and decrease in lan ownership have had the effect on the religious life o the rural community. Fo example, in one townshi considered above average, was found that, of the 68 people in the township, onl 177 attended any church. I one community in th township, practically ever supporting member of th church came from a land owning family. In anothe area, where every farm house but one for a distance of six miles was occupie by tenants, only one showed any interest in the churc for they would not be there long.

The question of leadership in the rural church is problem that comes back to the economic problem i large measure. Salaries paid rural preachers in man cases cannot possibly provide a decent level of living— and yet how can the community pay more? The key t the situation is cooperation—cooperation of the man little parishes within an area to provide more adequat leadership—a well-trained minister and a worker traine in religious education for work with the children an young people. The spirit of cooperation is essential. Th old farmer's comment about his horse is very apt: "He' all right till he gits in double harness, then look out!"

Let us see what happened in one community that ha a trained religious leadership. It was located in a moun tain county in Tennessee. Fifty odd families lived withi a radius of three miles—the total population was aroun 300. Economically, their situation was tragic. There wa a time at the beginning of the depression when the aver age cash income did not exceed $50 a year. (Relief brough the largest cash income ever experienced.) One visit fron the doctor cost from ten to fifteen dollars, which had t be paid in cash or secured by a mortgage. Some familie had sold their only cow to pay a doctor's bill. Under thes conditions they waited until it was too late for medica care.

A sense of defeat, individualism that hindered coopera tion, tenacity of tradition and custom, a sentimental re ligion divorced from life's situations—all these attitude militated against improvement. But into this communit came a young preacher just out of seminary to be th pastor—the first resident pastor of the only church i the community. He had come to remain as long as h could be of service in building a Christian rural commu nity. Beginning with a recreational program, he led then in the building of a beautiful church on the hillside over looking the community. The next step was the erection o a health center now in charge of a trained nurse. Adul

dy clubs have also been fostered, with the result that ooperative farmers' association was organized and sev- l cooperative community enterprises were undertaken. nong these are joint ownership of agricultural imple- nts and a community sawmill. Still another step is the n to develop some sort of community industry or craft increase the cash income. The final chapter in this ry is a homestead project. The young people were leav- g the community because there was no opportunity for em there. Through a special gift, suitable tracts of land to be purchased and subdivided into farms. These ms are to be made available to approved persons, ostly young people, under contracts that will enable em to improve their holdings and finally become owners the farms.

While the skilled leadership of the minister who re- ed religion to the whole life was essential, no small easure of credit is due to the women of this community. ere, and in communities throughout rural America, the omen—many times—have led the way in programs to ise the standard of living.

Another very significant activity of the women has en the discovering of uses for natural resources found their communities. For example, clay is used for pot- ry. Quite an industry has grown up in the field of pot- ry. A woman played a big part in establishing that ndustry. Cornhusks are used for chair bottoms, baskets, ats, and hats. Cornstalks are used for curtain rods.

Women have also contributed to the development of ural leadership. "I wonder how many of you know that e first girls' club was formed in a little backwoods, one- acher school in Aiken County, South Carolina, by Miss Marie Cromer, who organized tomato clubs among her pupils. Miss Cromer offered a hundred-dollar scholarship t Winthrop College to the girl who could secure the reatest returns from one-tenth acre of tomatoes. As a esult of the experiment, a bill was passed in Congress n 1925 providing funds for placing home demonstration gents in many of the counties of the state. Now there s a country home demonstration agent and a county ouncil of farm women in every one of the forty-eight ounties of South Carolina."

One of the most important things is that the interde- pendence of city and rural life must be recognized. Few people know that about one half of Uncle Sam's chil- dren are born and reared in rural areas, and that more than one half of our public school techers are rural teach- ers. Today, urban centers depend upon the rural popula- tion for their growth and maintenance. Reports show that only about two fifths of our country will be able to remain on the farm—the rest will come to the cities. It is said that 48.4 per cent of the ministers in city churches came from communities of less than 1000 population. Those in the city must have a concern about what happens to those in the country, and vice versa. In this land, foun- dations have been laid by our forefathers for a democratic way of life. "Religion and democracy are inseparable, for democracy is dependent upon the application of Chris- tian ideals. The ideals of the Founder of the Christian church, who conceived the fatherhood of God and the brotherhood of man as the norm of human relationships, and who thought man's relation to man should be the expression of his loyalty to their common Father, will ever furnish the strongest spiritual dynamic for the best com- munity life, for the whole community movement is but one means toward the realization of His ideal of the kingdom of God on earth."

The Defense of Our Defenders

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> combating bootleg operations." What's that? The Government not stronger than the bootlegger? If not, what chance has the army then against the trained and mechanized legions of Hitler?

Yes, the Government has authority and power to tear men away from their homes, from their work, from their incomes, in order to train them for the trenches in peace time; but it does not have authority or power to protect these men from the comparatively small gang of vice venders and liquor dealers!

Against every precedent in our national history (never before has liquor flowed in our army camps in time of war), in defiance of the protest of hundreds of educational, benevolent, and religious organizations and millions of our best citizens, the authorities of our country continue to drug our soldier boys with drink in training camps as reports state that England is drugging her sons before she sends them to the battlefront. If this continues, what chances have the drunken armies of the democracies against the sober mechanized armies of the dictators?

Every one of the educational, benevolent, patriotic, and Christian organizations in our country; every patriotic citizen; every father and mother of boys in training on their way to the front; every one of the sixty-three million professed Christians in our land, should make the ether waves and telegraph wires white-hot with indignant demand that this debauchery of our sons and betrayal of our country in this crucial hour stop dead in its tracks. Let them remind their legislators that, if the Sheppard Bill, barring liquor from our camps and environs, is not immediately passed and the law concerning vice in environs is not enforced, we have weapons with which to fight,—the black list at the polls and impeachment proceedings,—and let them make it clear that we shall not hesitate to use these democratic weapons in a merciless fashion! The men and women in Congress and Cabinet who stand in the way of this just and imperative demand of the masses will be swept aside by an indignant citizenry while at the same time they will commit political suicide. "To your tents, O Israel!"

The Problem of Jewish Homelessness

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only land, but also the produce, the means of production and transport, are all owned by the community as a whole." Under such a system, each new refugee is not just another mouth to feed, another job taken away from a native. Each new arrival is a new source of strength, of work, of productivity.

The cooperative movement is further assisted in its effort to make room for refugees by the application of science to agriculture. Dr. Chaim Weizmann, from whom I have already quoted, writes: "A Jewish family can live on five acres of irrigated land . . . provided the scientific principles of modern mixed farming are applied. . . . It is hardly overoptimistic to say that at least 100,000 more Jewish families can be settled on the land. Experience shows, further, that for every family which settles on the land, three others are absorbed in urban pursuits—industry and commerce. Room can therefore be created for something like 400,000 families, or nearly two million souls."

The question of the Arabs arises. Thus far, they have benefited greatly. Their standard of living has risen. Their

population has increased. Only their nationalist leaders have complained, and have stirred up discontent. But we need only observe that their chief leader, the Mufti of Jerusalem, has been a relentless foe of the British, has terorized the Jews with Nazi-subsidized riots, has intimidated Arab moderates, and even now sits in Berlin in consultation with Hitler. The Arabs have vast lands, in large measure unoccupied. After the war, they will have many homelands aside from Palestine in which they can find the opportunity for full political self-determination. In the new world order, created by the victorious democracies, a just settlement will be made. But men of vision and understanding know that no settlement can be entirely just which does not permit Jewish Palestine to help solve the pressing problem of Jewish homelessness.

For religious Jews in democratic lands, the rebuilding of Zion is an evidence of God's presence in history. They have no intention of leaving their native lands. They want to remain active and loyal citizens wherever they reside. But they look to Palestine as the place from which religious and cultural contributions may again go forth to influence them and the world. They remember the verse in Amos (9:14), "When I bring back the exiles of my people Israel, to build waste towns and dwell in them, to plant vineyards and drink their wine, to lay out gardens and to eat their fruit"; and they thank God that at last this prophecy will come to pass, for the realization of that prophecy will fortify their faith in the beneficent forces that shape the ends of history.

WHY WARN THE CLERGY?

BISHOP JAMES CANNON, JR.

In a recent issue of the *Times-Dispatch* of Richmond, Va., there appeared a black-type headline—"Clergy to Get Polite Warning on Tire Ration." The article with this headline stated: "Virginia clergymen who seek permits to buy tires may henceforth get a politely worded warning not to abuse their privilege," and reference was made to a statement prepared by the pastor of a Methodist church. This statement declared: "We preachers are a greatly favored group. Because the Christian church which we represent has so large a place in the life of the nation, and in the mind of our public, much consideration is shown us. And now the Government has made provision for us to receive automobile tires, while members of our congregations and others equally deserving have no such rights."

The writer of this statement is the pastor of a large influential congregation in a city of a population of about 40,000, where there is public transportation available, and where he can reach nearly all his members without a car. But this is not the case with preachers in charge of circuits. I preached on a circuit one Sunday recently at 7.30 P.M. The pastor had preached at 10 A.M., 11.30 A.M., 3 P.M., and would have preached that night had I not preached for him, making a circuit of over thirty miles, and ministering to his members, most of whom lived near to, or within a few miles of, the different churches. Very many pastors cannot possibly do their full work without cars.

The Government has granted tire priority to pastors in order that they may preach at their several churches, visit sick men, women, and children, comfort and strengthen their members who are in sorrow and bereavement—increasingly so as the war goes on. To say, as this city pastor does, "If others must walk, or use worn tires, we should ask no more," ignores the reason for the pri ity. It is to render an essential service, which cannot efficiently or fully rendered if the pastors are limited walking. The priority is granted, not as a favor, but enable needed work to be done. Similar priorities granted to doctors, nurses, and veterinarians. Why sho they not get "polite warning"? Are the clergy less int ligent or more selfish than doctors, nurses, and veteri rians?

LARGE MAN WITH A GREAT HEART

B. R. PRESSER

Foremost among the soldiers and citizens of the leaguered little island of Malta is a "large man with great heart," who pitches in to help his air-raid warde extricate wounded men and women from the wrecka of their homes, and then returns to inspire his men the battle against almost overwhelming odds from the a He is Lieut. Gen. William George Shedden Dobbie, C. C. M. G., D. S. O., governor of Malta and command in-chief of British forces on that island.

St. Paul is reported to have been shipwrecked on Ma in 58 A.D., and some of his spirit of militant Christian seems to have been reborn in the island's present gov nor as he makes his rounds under fire to comfort l people. In the words of one of his officers, Dobbie w "go out in the hottest Luftwaffe attacks, imperturbab regardless of himself, thoughtful only for others."

As a soldier, Dobbie's quiet, confident manner is o of his most valuable assets. British officers still discu the calm way in which, as a Staff Colonel with Haig, carried out his work in the operations section during t great German offensive in March, 1918.

In another respect, too, Dobbie has not changed fro his earlier days. When he was commanding the Roy Engineers at Chatham, he held Bible classes weekly, his home, for the officers and men of his command. I still holds them nightly in Malta.

A militant Protestant, he is chairman of the Office Christian Union and a recognized authority on the Bib

Born in Madras in 1879, the son of a provincial offici Dobbie was a classical scholar at Charterhouse, af which he entered the Royal Military Academy at Wo wich and the Chatham Engineering School. He was co missioned a second lieutenant in the Royal Engineers 1899; served in the South African War, and won t Queen's Medal with five clasps—a rare distinction.

After passing the Staff College at Camberley, Dob served in the first World War in France and Belgiu He was mentioned seven times in dispatches and receiv the Legion of Honor, the Croix de Guerre, and the Ord of Leopold. When still under forty, he became Gene Staff Officer No. 1 under Haig; and it was he that sign the telegram to the British troops which ordered th cessation of activity against the Germans.

He later served with the Rhine Army, the Aldersh Command, the War Office Staff, and the Western Co mand. He became a colonel in 1926, a major general 1932, and has held a number of other posts at home a abroad. From 1935 through 1940, he was general offi commanding British forces in Malaya, and in 1936 attended Japanese Army maneuvers.

EDITOR'S NOTE: A dispatch from London, May 8, nounced that Viscount Gort, commander-in-chief of Bi ish Gibraltar, had been named governor of Malta, su ceeding General Dobbie.

The Family Page

by Bernice M. Wright

'he Adolescent and His Parents— 'he Parent's Role

Katherine Whiteside Taylor some time ago wrote a ery valuable book for parents which she chose to call by he arresting title "Do Adolescents Need Parents?" How nany of us mothers and fathers endeavoring to cope with he problems presented by our adolescent offspring have vondered what the answer to that question is. Readily ve will admit that there is no period in a child's life which s more disturbing to a parent's peace of mind than this. Barriers or gulfs arise between us and our child, and we ind him living in a world to which he cannot and does not admit those of another generation. It is important for us to recognize that, regardless of how difficult this period may be for the parent, it is equally if not more difficult for our children. The adolescent is having a difficult struggle with himself. Someone has said he is a "speck of intellect on a sea of emotion." The process of enlarging his intellect to control his emotion is one of the most critical tasks in all life. Yet it is a task which he himself must accomplish and which no one else can do for him. Nevertheless, the role of the parent during this critical period is an important one.

The adolescent is idealistic in his outlook. It is a time in his life when he dreams his dreams. He is sensitive to things that call forth his best, and he spends much time in fantasy: dreaming and planning for his life in high and lofty terms. Coupled with this idealism, he is facing two of the most serious problems of his life; namely, becoming an independent individual, which involves breaking free from too much parental control, and, secondly, learning how to live with the opposite sex. In his attempt to solve these two problems, he frequently confronts situations that shatter his idealism and warp his development on the level at which he had dreamed his dreams. It is at this point that a wise parent can help or hinder.

During the last few years I have talked with many adolescents on the subject of solving personal problems. Almost invariably the discussion leads to difficulties that exist between the adolescent and his parents. The most disturbing factor of all is that such serious differences of opinion sometimes do exist between adolescents and their parents that there is a feeling of injustice, annoyance, and even distrust on the part of the child for the parent. In talking with parents, one frequently finds there a sense of despair and futility. In an attempt to determine the causes of these differences, I have asked adolescents what they think causes the trouble. The problems as they see them are quite simple. These are the things they talk of: It is Mother disapproving of red finger-nails when all the other girls wear them; it is Father making you be in at twelve when the rest of the gang stays out until two; it is Mother not liking the boy that you at the moment think is the handsomest creature alive. However, if the adult pauses to analyze the underlying source of the trouble he finds that fundamentally the child is attempting to assert himself, to be grown-up, to be free of parental control. The adolescent cannot stand nonconformity to the crowd. The thing the crowd is doing is of far greater importance to him than any amount of parental persuasion.

What, you ask, *can* parents do? Surely, one does not wish to stand by and see one's child dashed upon the rocks of tragedy. It is a task challenging all the wisdom any parent can call to his command.

In the first place, much of the solution rests in the kind of training and background the child has had leading up to adolescence. If there have been good attitudes, training for self-discipline, establishment of high standards of right and wrong, one's adolescent child may do superficially foolish things, but fundamentally one can count upon the early training keeping the child steady in critical matters.

Secondly, the parent must be willing to give his child the privilege of making decisions in certain matters and of taking the consequences of his own choices. A friend of mine, after attending a lecture on child management, decided to put her thirteen-year-old daughter on an allowance of fifty cents a week. At the end of the first week she came back to report that the plan had been a complete failure. Her daughter had taken the fifty cents and purchased for herself ten artificial finger-nails. The mother deplored the child's lack of wisdom. Actually the child was learning an important lesson. If we want our children to develop into free, strong-willed individuals we must give them the opportunity of being free and taking the consequences of their freedom in matters where no real tragedy rests, protecting them where it does until they have learned the truth about cause and effect.

Thirdly, parents need to practise the art of talking to adolescents as individuals and not as children. There is nothing the adolescent resents more in parents than the "talks" they have together when the parents do all the talking. We parents need training in the art of interviewing; we need to recognize the importance of a give-and-take in conversation about important matters; we need to learn to listen rather than argue. If we are discussing an issue with our best friend we do not end it with "Now you go and do as I say and let's hear no more about it." Why should we treat our children with less respect and good manners than we do our friends?

The parent of an adolescent holds in his hand the opportunity of enlarging all the idealism and high standards of his groping child. In our efforts to protect our children let us not be so thoughtless and at times ruthless that we leave scars not only upon our own relationship with them but upon life itself at a time when they are picturing it as good and beautiful and lofty.

* * *

In the next issue of The Family Page the problem of the adolescent and his parents will be discussed from the point of view of the adolescent's responsibility in the relationship. It is hoped that parents will find opportunity of making this available to their adolescent young people, but let us be sure not to add, "That's just what I've been trying to tell you."

Rev. Allen E. Claxton, who in 1940 went from Trinity Union Church, Providence, R. I., to Broadway Temple, New York City, as successor to the late Dr. Christian F. Reisner, is now pastor of the Broadway Temple-Washington Heights Methodist Church, the two congregations having been merged at the recent session of the New York Conference. The former Broadway Temple is the place of worship of the new society. The merged congregations met together for the first time on Sunday morning, with Bishop Francis J. McConnell of the New York Area preaching the sermon. Dr. Claxton's page "The Bible Speaks" is a biweekly feature of ZIONS HERALD.

Rev. W. H. Easton, member of the New England Southern Conference and formerly for a number of years professor of Bible in Morgan College, Baltimore, Md., is now making his permanent home in Boston. His present address is 316 Huntington Avenue.

Mrs. Annie M. Stevens of Amesbury, whose ninetieth birthday was recently noted in ZIONS HERALD, died May 1. Mrs. Stevens was the mother of Mrs. Alice E. Jones, widow of Rev. G. W. Jones of the New England Conference. Funeral services were held from her late home on Monday afternoon, May 4. Rev. C. W. Frye of the Amesbury Methodist Church officiated, and Rev. C. M. Tibbetts of St. Paul's Methodist Church, Lawrence, a former pastor at Amesbury, paid tribute to Mrs. Stevens's untiring church activities extending over a period of threescore and ten years.

Dr. Daniel L. Marsh, president of Boston University, was the speaker at the banquet in connection with the economic conference of the National Association of Mutual Savings Banks on Thursday of last week at the Waldorf-Astoria Hotel in New York. The subject of his address was "The American Canon." The National Association of Mutual Savings Banks represents $10,500,000,000 of savings deposits owned by 15,500,000 depositors, a large and representative body of the public. The meeting this year brought together representatives not only from the mutual savings banks of the country but from banking and business in general, and was dedicated to furthering the national war effort and the part that mutual savings banks will be called upon to take in that activity.

Arthur S. Flemming of Washington, D. C., a member of the United States Civil Service Commission, and William Dawson of Cleveland, Ohio, a member of the faculty of the Western Reserve law school, have been elected trustees of Ohio Wesleyan University by the alumni of that institution. Both are graduates of Ohio Wesleyan.

Dr. H. Augustine Smith, professor of church music at Boston University College of Music, left Saturday on a transcontinental tour to conduct choirs, pageants, conferences, and present exhibits and lectures. Professor Smith, who has traveled more than 1,000,000 miles on four continents, has been a member of the Boston University faculty since 1917. He has visited more than 1800 cities throughout the world and has led general singing of approximately 7,000,000 people. His present tour began Saturday night at Kingston, N. Y., with another program there Sunday. Other cities to be visited include: Fargo, N. D., May 12 and 13; Spokane, Wash., May 17-19; Tacoma, Wash., May 20-22; Seattle, Wash., May 23-26; Oakland, Cal., May 27-June 1. Professor Smith's summer itinerary is: Troy, Ohio, Rural and County Pageant and Massed Choirs, June 24-26; Webster Lake, Ind., Epworth Assembly and School, June 27-July 4; Naperville Park, Ill., Evangelical Churches of Mid-West, July 5-8; Columbus, Ohio, Ohio State University, First School of Church Music, July 15-17; Winona Lake, Ind., School of Church Music, Festivals, August 14-22; Springfield, Mass., State Fair, Sunday Hymn Sing, September 20.

Staff Sergeant Harry G. Cameron,, killed on Sunday, May 3, in a plane crash at Pendleton, Ore., was a faithful member of First Methodist Church, Medford. A military funeral service was held in that church on Sunday afternoon, the pastor, Rev. Clarence A. Morrill, officiating. Sergeant Cameron was twenty-seven years old.

Rev. O. B. Wells took the retired relation at the recent session of the Troy Conference. Mr. Wells entered the Vermont Conference in 1900 and has spent his entire ministry of forty-two years in the Green Mountain State. From 1928 to 1932 he was superintendent of the Montpelier District. He has been appointed to supply the church at Williamstown, which he has served for the last three years.

Senator Harry F. Byrd of Virginia will deliver the Commencement address at the 169th Commencement exercises of Dickinson College, Carlisle, Pa., on June 1.

Chaplain Leonard Ives, a member of the Northern New York Conference, has been called into active service in the army from duty with the Civilian Conservation Corps. This is his fourth time in service, beginning with the first World War, in which he was a private.

Rev. Thomas P. Potter of New York City, secretary of the Statistical Office of The Methodist Church, will be honored with the doctorate in divinity by his alma mater, Cornell College, Mount Vernon, Iowa, at its Commencement on Monday of next week.

The death of Dr. William D. Schermerhorn, head of the department of church history and missions at Garrett Biblical Institute from 1922 until his retirement in 1939, occurred April 19 at his home in Evanston, Ill., after a lingering illness. He was in his seventy-first year. A native of Kansas and a graduate of Kansas Wesleyan University, Dr. Schermerhorn was ordained to the Methodist ministry in his home state in 1899. He afterward attended Garrett, graduating in 1904, and ten years later received his master of arts degree from the University of Chicago. After a few years in the pastorate and a term as a missionary in India, he entered the educational field, serving successively as professor of English Bible at Kansas Wesleyan, assistant professor of New Testament interpretation at Garrett, president of Dakota Wesleyan, and finally as professor of church history and missions at Garrett. In 1931-32 he was sent to the Orient on a study trip by the American Society of Church History. Two volumes came from his pen—"Beginnings of the Christian Church" and "The Christian Mission in the Modern World." His widow and a son, Richard A., also a teacher, survive him.

Rev. W. J. Lowstuter, emeritus professor in Boston University School of Theology, is to supply the Methodist Church in Milo, Maine, and Rev. Joseph D'Alfonso, transferred from the New Hampshire Conference, has been appointed pastor at Woodland and Alexander. Both these charges on the Bangor District were left to be supplied at the recent session of the Maine Conference.

Rev. Marshall J. Murphree, Methodist missionary on furlough from Southern Rhodesia, where he has served since 1920, called at the HERALD office on Monday. He spoke at the Belmont Methodist Church on Sunday morning and at College Avenue, Somerville, in the evening. Mr. Murphree is a graduate of Boston University, having received the bachelor of religious education degree from that institution in 1920. He arrived in this country last June from Old Umtali, Southern Rhodesia, where he has been in charge of the Hartzell Training School.

Dr. Fred Pierce Corson, president of Dickinson College, delivered the annual Ascension Day address at the Memorial Cemetery in Gettysburg, Pa., on Sunday, May 3. This service is sponsored by the Grand Commandery of Knights Templar of Pennsylvania, of which Dr. Corson is Grand Prelate. On Tuesday of this week Dr. Corson is to deliver the Commencement address to the nurses' graduating class of the Baltimore General Hospital in Mount Vernon Place Church, Baltimore, Md.

Rev. Charles W. Tadlock, executive secretary of the Board of Pensions, Missouri Corporation, died Saturday at his home in St. Louis, Mo., of a heart attack. Dr. Tadlock was sixty-eight years old and had been in the ministry forty-seven years. He was a delegate to the Uniting Conference of Methodism in 1939 from the St. Louis Conference of the former Methodist Episcopal Church, South. Previous to unification, he was executive secretary of the General Board of Finance of his denomination.

Officers of the Boston-Lynn District Methodist Preachers' Meeting, elected last week for the year 1942-43, are: president, Hobart F. Goewey; vice-president, Alva R. Mullins; secretary-treasurer, S. Marion Riley, Jr.; executive committee, Joseph Belcher, Everett E. Jackman, and Clarence A. Morrill.

A little booklet entitled "Melodies from the Manse," containing a number of poems and two prose selections from the pen of the late Jennie Hammond Slutz, has been edited and published by the author's husband, Rev. J. Homer Slutz, minister of First Methodist Church, Knoxville, Tenn. The verses are grouped under the headings

iendship," "Childhood," "Highways and vays," "Religious Poems," and "Miscelaeous." The prose selections are stories ring on the stewardship of personality l possessions. Mr. Slutz is handling the oklet, which sells for sixty cents a copy, m his office, 518 West Clinch Avenue, oxville. The Slutzes formerly served pares in New England, and Mrs. Slutz found tlet for several of her contributions through e columns of Zions Herald.

The East German Conference, only survor of the ten German Methodist Conferces in the United States, will hold its final ssion next spring in Newark, N. J.

In the will of the late Miss Nellie Bullard, e Ware Methodist Church is bequeathed 3200. Miss Bullard also remembered Pittan Community Center at Sevierville, Tenn.

Sunday evening services at First Methodist hurch, Medford, are being continued rough the month of May, with Judge mma Fall Schofield speaking on the 10th, ev. C. C. P. Hiller preaching on the 17th, Uncle Elmer's Song Circle on the 24th, and candlelight memorial to members who ave died during the year, on the 31st.

A conference on "The Church and the World" will be the contribution of Mount Vernon Congregational Church, Boston, to he community during the 100th Anniversary Week of the parish May 24-June 1. Some eight former ministers and assistant ministers will lead this conference on themes of critical importance related to the church in a world at war. On Monday, May 25, Dr. Rufus M. Jones will speak at a community service to which all the ministers and churches of Boston are invited. Mount Vernon Church has had only six senior ministers in its 100 years' history, four of whom are still living. Rev. Carl Heath Kopf, Boston University School of Theology 1930, is the present minister.

Creative writing is one of the casualties of war, according to W. Warder Norton, president of W. W. Norton & Co., publishers. Speaking at the booksellers' convention last week, Mr. Norton pointed out that even those authors who are not actively involved in war work will lack "the necessary quiet and composure." This has been the case in England, he said, where the shortage of good manuscripts has been so great that the catalogue of one British firm contained more American authors than British.

"Altars Out-of-Doors" is the title of the first book of poems from the pen of the North Country preacher and poet, Frank P. Fletcher. Already the author of two prose volumes, "The Strength of the Hills" and "My Out-of-Doors," and the publisher of and a contributor to "A North Country Anthology," Mr. Fletcher has in this book of verse sought further to "share with those who would riches experienced in long and intimate acquaintance with the varied and always charming countryside of New Hampshire." He sees not only the physical aspects of nature but the spiritual as well. The poems in the books are assembled under five different headings—"Altars Out-of-Doors," "Mountains, Lakes and Sea," "Between Year-Ends," "Biblical and Religious," and "Here and There." Among the individual titles, we note "My Master Climbed a Mountain" (published first in Zions Herald), "The Old Man of the Mountain," and "For Preachers Only." Mr. Fletcher, whose ministry has been spent in the New Hampshire Conference, is now pastor of First Methodist Church, Laconia. "Altars Out-of-Doors," published by The Kaleidograph Press of Dallas, Tex., sells for $1.50. Copies may be obtained from the author.

Three regional institutes on pastoral counseling in war time will be held this summer under the auspices of the Commission on Religion and Health of the Federal Council of Churches. Places and dates are: Dallas, Tex., June 16-19; New York City, July 27-31; Chicago, Ill., August 4-8. Further information concerning any of these institutes may be secured from Rev. Seward Hiltner, executive secretary of the Commission on Religion and Health, 297 Fourth Avenue, New York City.

Dr. Tehyi Hsieh's book "Confucius Said It First," now in its second edition, has been transcribed into Braille at the request of the Library of Congress, Washington, D. C., in cooperation with the American Red Cross.

Fatal traffic accidents caused by drinking drivers increased 27 per cent in 1941, while fatal traffic accidents from all causes rose only 17 per cent, according to a survey of twenty-two states made by the National Safety Council. "Cocktail saboteur is the only name that fits the drinking driver," says Don F. Stiver, Indiana State Police superintendent and chairman of the National Safety Council's Committee on Tests for Intoxication. "At a time when the nation is being geared to prevent the waste of every human and material resource, the motorist who drives while under the influence of liquor is coming pretty close to treason."

Word comes from Bishop Titus Lowe that, owing to extraordinary population expansion on account of munitions work, it has been found necessary to transfer the North Indiana Conference from Peru to Grace Church, Kokomo, and the Indiana Conference from Trinity Church, Evansville, to Indiana University, Bloomington. The date of the North Indiana remains the same —May 27. In the case of the Indiana, there has been a change of date—from June 24 to June 17.

Mrs. Herbert B. Morrill of Salem has presented a set of Schulmerich Carillonic Chimes to Lafayette Street Church, Salem, in memory of her husband, who died in Florida last winter, and of two deceased sons. The chimes were dedicated on Sunday, with Dr. Daniel L. Marsh, president of Boston University, as the speaker. This service concluded a period of celebration of the one hundredth anniversary of the dedication of the first Methodist church building in Salem, which Lafayette Street Church, the parent Methodist organization in Salem, has been conducting. The purchase of new hymnals and the redecoration of the sanctuary and vestibules were also accomplished during the period of celebration.

Lawrence College, Appleton, Wis., will have this year not only the earliest but also the shortest Commencement program in its history. The baccalaureate services and Commencement exercises will both be held on the same day, Sunday, May 24.

With Our Writers

William Dodge Lewis, Philadelphia, Pa.; editor-in-chief of the John C. Winston Company, publishers of school textbooks.

Lee Ralph Phipps, Ripley, N. Y.; pastor of State Line Methodist Church.

Ira Eisenstein, New York City; associate rabbi of the Society for the Advancement of Judaism; also an author and editor.

Edith E. Lowry, New York City; executive secretary, Home Missions Council of North America.

Recently Appointed Chaplains

(Reported by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.)

Army of the United States

Ira B. Allen, Malvern, Iowa.
George H. Ball, Shelburne, Vt.
Lyman T. Barger, Mountain Home, Ark.
Robert L. Bartlett, Maryland Line, Md.
Amos L. Boren, Seymour, Ind.
Lovell L. Bowles, Stonewall, Okla.
Herbert E. Boyd, Punxsutawney, Pa.
Elmer I. Carriker, Allston, Mass.
Lamar S. Clark, Tyler, Tex.
William E. Cooley, White Hall, Va.
Paul H. Cramer, Milford Center, Ohio
Mortimer Charles Dean, 511 North Charles Street, South Bend, Ind.
Charles H. Dever, West Cheshire, Conn.
Charles O. Dutton, Alcatraz, Cal.
John P. Fellows, Lakeville, Conn.
Ralph W. Graham, Decatur, Ind.
George W. Goodley, Newark, Del.
Vaughn E. Ham, Benkelman, Neb.
George C. Hardy, 2153 Stanley Street, Fort Worth, Tex.
Raymond L. Hart, 119 South Park Street, Bangor, Maine
John F. Herion, Bethesda, Ohio
William O. Hope, Section, Ala.
Cyrus B. Hutcherson, Glasgow, Ky.
Ray N. Johnson, Abilene, Tex.
Byron E. Kelley, Spencer, W. Va.
Oliver H. Kelly, Tuscola, Ill.
Byron L. Lovelady, Grapeland, Tex.
Elbert S. Morford, Sheridan, Ind.
Charles F. Orr, Jr., Oronogo, Mo.
Charles F. Pegram, Gas City, Ind.
Cyrus W. Perry, Lexington, N. C.
Robert M. Price, Richlands, N. C.
Melvin A. Rankin, Demmitt, Tex.
Gary W. Roush, Merced, Cal.
John T. Scarborough, Amherst, Va.
Raymond C. Shaw, 155 East Fourth Street, Oswego, N. Y.
Harry A. Shewhart, Atwood, Ill.
Raymond A. Spears, West Bridgewater, Mass.
Brunson C. Wallace, Ordway, Col.
Henry Melton Ware, Sanford, Fla.
Elmer E. Wehking, Mascoutah, Ill.
George W. Williams, Sumter, S. C.

United States Naval Reserve

Norman Jonathan Darling, Jacksonville, N. Y.
Hugh Cooper Embry, 5518 18th Avenue, South, St. Petersburg, Fla.
John Porter Fellows, Lakeville, Conn.
Howard James Hilberry, Mineral Ridge, Ohio
Francis Theodore Johnson, Indianapolis, Ind.
Waldo Forrest Keeler, Gibson, N. C.
Jesse Heltman Lyons, De Land, Fla.
Sidney Herbert Shears, Rochester, N. Y.
John Wesley Weise, Freeland, Pa.

WESLEY METHODIST CHURCH, SPRINGFIELD

AS IT LOOKS TODAY WITH THE ADDITION OF THE NEW CHAPEL AND PARISH HOUSE

Culmination of the Dream of Years

Bishop G. Bromley Oxnam of Boston preached at the dedication of the new chapel and parish house of Wesley Methodist Church, Springfield, on Sunday evening, May 3, at seven o'clock. The bishop was assisted in the dedicatory service by the pastor of the church, Rev. John Hoon; the district superintendent of the Springfield District, and former pastor, Dr. Charles W. Jeffras; and another former pastor, and also former district superintendent, Dr. George A. Martin.

Dr. Evan Shearman, pastor of First Baptist Church, and Rev. Byron L. Whipple, associate pastor of Hope Congregational Church, assisted in the dedication service. The ceremony of the turning over of the keys was in charge of F. Nelson Bridgham, general chairman of the Building Committee. In this ceremony E. J. Pinney of the E. J. Pinney Co., the builders; Alec W. Percival, the architect; Charles E. Van Norman, chairman of the Construction Committee, and Frank D. Howard, chairman of the Board of Trustees, all participated. James Y. Scott, chairman of the Finance Committee, announced that all funds necessary to pay for the contract of the building had been raised.

The dedication of the chapel and parish house constitutes the culmination of a dream which the church has had for many years and which definitely took form in 1940. Since June 1, 1940, funds have been paid in toward a goal of $110,000 for the new building and remodeling of portions of the main church building. Besides the chapel, which is built in semi-Gothic style with open chancel and pews accommodating about 160 persons, there is the Rice Auditorium for entertainments and athletics, with locker and shower room adjoining; a church parlor with kitchenette, a children's chapel for smaller children up to eight years of age, a project room, Scout room, club room with fireplace, and ample classrooms. In the main church building, remodeling was done to provide for a new high school assembly, and for a new assembly for older young people and college students. The dining hall was redecorated, and an addition to the kitchen built. A new choir room also was provided.

Two loyal members generously offered to match the giving of the church for the new project up to one half of the total cost. One specification in the plan was that the building should be fully paid for upon dedication. Through the work of the Finance Committee headed by James Y. Scott, the church was able to provide for more than sixty per cent of the funds before ground-breaking at Easter time, 1941. In approximately one year the building was completed and on Sunday, April 26, the Finance Committee reported to the church that funds had been made available up to within $2000 of the total amount contracted for, which was about $107,000. During the following week, new money came in, as well as money on pledges, so that the funds were in hand for the dedication on Sunday night, May 3. The General Committee is now planning to apply the income from outstanding pledges toward completing the project in connection with items not yet contracted for.

Steiger's Studio

JOHN HOON

PASTOR AT WESLEY, SPRINGFIELD

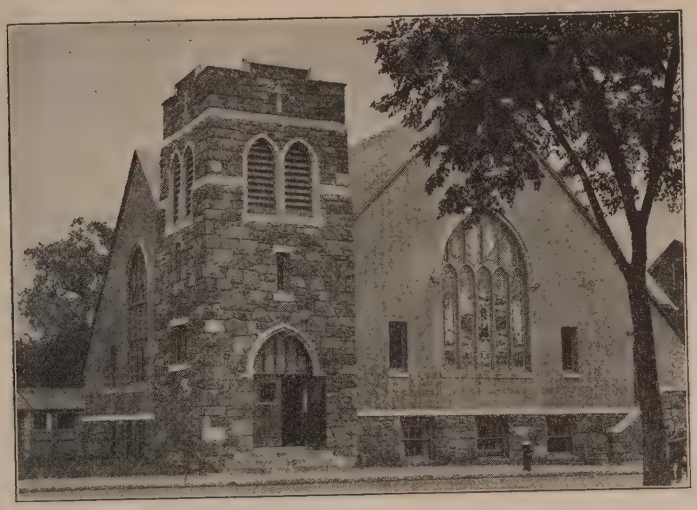
The dedication program included a week of festivities. Wednesday, May 6, was Women's Day, with the formal opening of the new church parlor as the feature of the afternoon's program. A ceremony of presentation of the Woman's Society window "The Christian Calling," in the new chapel made a delightful climax to the events of the day. On Thursday night open house was observed for the members and friends of the church, and greetings were brought from representatives of churches and other organizations. Friday night was Scout Jamboree Night when Boy Scouts, Girl Scouts, Cubs, and Brownies celebrated the formal opening of the Scout Room, the Project Room, and the privileges of the new gymnasium. On Sunday morning, May 10, at ten o'clock, the church school operated on a new time schedule. The morning church service was at eleven o'clock, and Youth Sunday was observed. Gordon L. Lippitt, a member of the Wesley staff, and recently given a local preacher's license, delivered the youth sermon. In the afternoon, the consecration of the new chapel and the dedication of the new Estey organ took place. An organ concert was given on this occasion by Doris K. Googin. The district superintendent, Dr. Jeffras, conducted the dedication. The first use of the new chapel was made on Sunday evening, when the University of Life for youth and young adults got under way for the second term of three weeks.

Dedication Sunday, May 3, began with a communion service in the morning, in charge of the pastor. The communion meditation was given by Dr. George A. Martin. The pastor was assisted in the administration of the sacrament by Dr. Martin, Dr. Albert Z. Mann, dean of Springfield College, and Frank Y. Hess, a local preacher of the church. Following dedication week will come other formal openings, including the consecration of the children's chapel on May 17.

The music for the dedication program was in charge of Edmund C. Baer, with Doris K. Googin at the organ.

The achievement of this building project by providing funds to pay for the contract upon completion is all the more significant when it is realized that, in the midst of the building project, Wesley Church closed its fiscal year with no unpaid bills for the first time in ten years; that at the Conference of 1941 the church overpaid its World Service apportionment by $186 to make a total of $2166, and that it is reporting at the Conference of 1942 an overpayment of $196 on World Service to make a total of $2176. The 1942 budget has been increased for current expenses, and $3200 has been subscribed for World Service for the year.

In addition to that, the program of the church has been developed to meet the needs of all ages. The dream of Wesley Church is to build a church in which men, women, youth, and children will find God and grow in the knowledge and love of Christ.

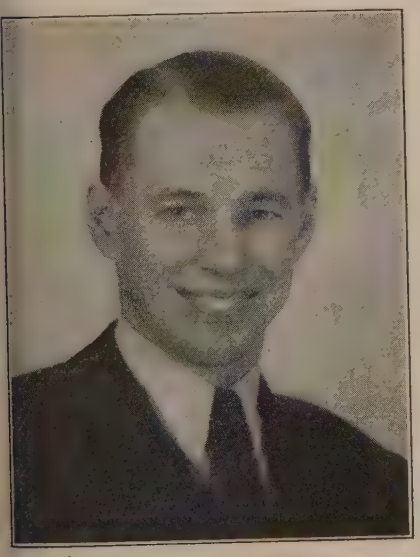


Memorial Methodist Church, Beverly
built just after the first world war

eventy-Fifth Anniversary

With Bishop G. Bromley Oxnam preach-g the opening sermon, the Memorial Meth-list Church in Beverly began the celebra-on of its seventy-fifth anniversary on Sun-ay, May 3. Three major events had been lanned for the week.

Bishop Oxnam in his sermon spoke about e promise of the future. He said, "I can ce the future unafraid because I can see en marching toward internationalism and way from nationalism, because I can see en turning away from a religion of author-y toward a religion based in experience, nd because I can see the rise of a new



Richard J. Dunlap
pastor at beverly

democratic ideal based in Christian living." The bishop pointed out that, glorious as the last seventy-five years may have been for the church in Beverly, the next seventy-five years would be more significant. His discourse effectively set the mood for the anniversary celebration.

The anniversary banquet was held on Wednesday, May 6, in the vestry of the church. Arrangements had been made with the women of Lafayette Street Methodist Church in Salem to cater the dinner. A large birthday cake had been made by a baker in the Beverly church, and Mrs. Dora Goodridge was selected to cut it because she holds the longest membership in the church. Mrs. Goodridge brought her membership to Beverly from a church in Nova Scotia in 1885.

Four former pastors of the church were present and gave words of greeting and congratulations: Rev. A. F. Reimer, Rev. George A. Butters, Rev. Irving W. Arnold, and Rev. Mark R. Shaw. The program proceeded with saxophone numbers by Warren Peura and an address, "The Church in the Midst of the World War," by Professor Charles M. McConnell of Boston University School of Theology. He emphasized the responsibility of the church to itself and to its community during these times.

The week's celebration closed on Sunday with the pastor, Rev. Richard J. Dunlap, preaching. He spoke of the immediate future of the church and of the opportunity that the members had in building a more Christian community in their town.

The Beverly Methodist Episcopal Church was organized in 1867 and called Rev. A. J. Hall as its pastor. Mr. Hall was a recent graduate of the seminary that now bears the name "Boston University School of Theology." At the end of his first year he reported twenty members and a Sunday school enrolment of 136. For two years regular services were held in the Town Hall; but the members soon became dissatisfied and in 1869 a church building in Salem was purchased and moved to Beverly.

The present building was built just after the first World War and was dedicated as a memorial to the young men who gave their lives "that the world might be safe for democracy": Charles A. Lee, Percy F. Lyons, and Harold K. Perigo.

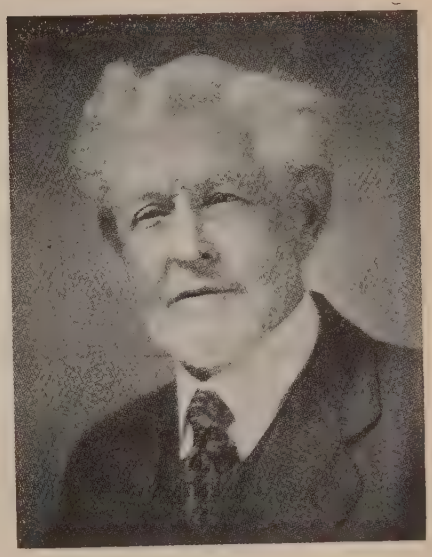
God's Gentleman

Rev. George H. Clarke, senior member of the New England Conference, died on May 3 at St. Petersburg, Fla., where for several years he had spent the winter seasons and where he was active in the social and church life of the "Sunshine City."

Mr. Clarke was born in Milford, October 29, 1850, the son of John Adams and Dorinda Scammel Clarke. He received his earlier educational training at Wilbraham Academy, and in 1877 was graduated from Wesleyan University, where he was a member of Phi Beta Kappa.

Joining the New England Conference in 1878, he held pastorates in Lowell Highlands, Topsfield, Bondsville, Conway, Chicopee, Malden (Belmont), Winthrop, Lowell (Central), Somerville (Broadway), Cochituate, and Sudbury. He had been a resident of Sudbury for the last thirty-four years, had served the town as moderator and as a member of the school committee, and was highly esteemed throughout the community.

Possessing a genial and commanding personality, with a native and acquired ability



The Late Rev. George H. Clarke

as pastor and executive, Mr. Clarke was an outstanding figure in the New England Conference fellowship. For some years he served efficiently as treasurer of the Conference. The benediction of his fine presence will be greatly missed.

On June 26, 1878, Mr. Clarke was united in marriage to Lizzie Isabel Packard of Grafton. Mrs. Clarke died September 18, 1928. Mr. Clarke is survived by his son, Vincent P. Clarke of Winchester; two daughters, L. Ruth (Mrs. Clarence H.) Staples of Malden, and C. Rachel (Mrs. Nelson J.) Sanford of Pittsburgh, Pa.; five grandchildren and six great-grandchildren.

Funeral services were held in St. Petersburg on Tuesday of last week and at the Methodist Church in Sudbury on Saturday. Rev. Robert M. Pierce was in charge at Sudbury, assisted by Rev. W. F. Preston, pastor, Rev. Charles H. Stackpole, and Rev. John L. Cairns. Interment was in the family lot in Sudbury.

Books Received

Rig for Church. By Captain William A. Maguire, (ChC), U. S. N. The Macmillan Company: New York. Price, $2.

A Digest of Christian Thinking. By Charles S. Macfarland. Fleming H. Revell Co.: New York. Price, $1.50.

On This Foundation. The Evangelical Witness in Latin America. By W. Stanley Rycroft. Friendship Press: New York. Price, paper, 60 cents; cloth, $1.

Deaconess Aid Anniversary

The meeting of the Deaconess Aid Society of New England, Inc., held Tuesday, May 5, will long be remembered as a very happy occasion by the delegates, members, and friends from many Methodist churches who gathered that day at College Avenue Methodist Church, West Somerville, for an all-day program.

The Annual Hospital Gift Day meeting was called to order by the president, Mrs. Lewis C. MacKay, at 11 A.M. Rev. Archiver J. Strait, pastor of College Avenue Church, led the worship service. In the business meeting that followed, the delegates reported their gifts for hospital work. Mrs. W. H. Wedlock, a former president, offered the noontide prayer.

Luncheon was served by a group of women from the Woman's Society of Christian Service of the hostess church.

At 1.45 P.M., the meeting reconvened to observe the fortieth anniversary of the Deaconess Aid Society of New England, Inc. The worship service was led by Mrs. Archiver J. Strait. A reception to the presidents followed. Those in the receiving line were Mrs. R. A. Foss of Sandwich, Miss Eliza Ladner of Everett, Mrs. A. L. Percy of Newtonville, Mrs. R. W. Ford of Malden, Mrs. W. H. Wedlock of Somerville, Mrs. Ernest Snow of Watertown, and Mrs. Lewis C. MacKay of Stoneham. Two former presidents, Mrs. George N. Smith and Mrs. J. H. Lang, were unable to attend because of illness. A large framed picture of Mrs. F. A. Patterson, who served as president from 1904 to 1911 inclusive, was shown, and flowers were placed beside it as her name was called in the roll of presidents who had served during the forty years. Many of those present knew and loved Mrs. Patterson, who was very active until after her ninetieth birthday and was ever an inspiration to all with whom she came in contact.

The threefold work of the society was described by Miss Susan D. Colson, superintendent of the J. W. Wilbur Health Home for underprivileged girls, in Natick; Mrs. Rowena M. Lombard, superintendent of the Home for Aged Methodist Women at Concord; and Miss Sadie A. Hagen, assistant superintendent of the New England Deaconess Hospital, who, presented by Miss Ladner, gave some highlights of the work that the Deaconess Aid Society has done through the years.

An historical display included a record book containing the minutes of the two committee meetings that were held to plan for a Deaconess Aid Society and the approving of the constitution by the Ladies' Aid Union in March, 1902. Mrs. A. G. Barber of Newton, later of Reading, was elected the first president.

The society's biennial bazaars over a period of years netted many thousands of dollars, besides being pleasant social events for the "Deaconess Aid-ers." Through many other sources the treasury has been replenished, and this year the receipts will carry the total receipts during the forty years of the society's existence to well over the $124,000 mark.

A LAWYER ON ANNUITY!

A Prominent Methodist lawyer of California writes:

"I have often said that the best thing Mr. T————ever did was to provide an annuity for his wife. I now say to you that this provision and *the regular payments from your Board for twenty years* were certainly a most wise provision for her. Worries of business would have been very heavy upon her. She greatly appreciated the arrangement."

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For Service Among Japanese

Organization of the Western Area Protestant Church Commission for War Time Japanese Service has been effected as an agent of the Commission on Aliens and Prisoners of War, the Federal Council of the Churches of Christ in America, the Home Missions Council of North America, and the Foreign Missions Conference, with Dr. Frank Herron Smith, superintendent of the Pacific Japanese Provisional Conference of The Methodist Church, as chairman. The purpose of the organization is to "coordinate and promote such war-time religious, social, and educational service among the Japanese residents of the Western Area as may be desired by Japanese pastors, congregations, officers of Japanese church federations, and as requested by various denominational agencies involved, especially in assembly and reception centers and also in the resettlements. This is to conform to Government regulations. The commission will also insure cooperation between church agencies in all relations with the War-Time Civil Control Administration and with the Relocation Authority and its local agents."

Other officers are Galen M. Fisher and Rt. Rev. C. S. Reifsnider, vice-chairmen for Northern and Southern California, respectively, and Rev. Gordon K. Chapman, secretary-treasurer. A third vice-chairman, to represent the Pacific Northwest, is yet to be chosen.

Following the pattern of Sunday programs already provided at Santa Anita and Manzanar reception centers, the group suggested that similar services in other centers include morning Sunday school, English and Japanese worship services, with Christian Youth Fellowship and Japanese service in the evening. Systematic weekday activities for children are to include daily vacation B schools, Bible classes, and prayer-meeti

The commission replaces the former C tral Committee and includes representati of twelve denominational groups hav Japanese work in the Western Area.

War-Time Church Building

Regulations concerning church build are subject to such frequent change t Rev. Elbert M. Conover, director of Bureau of Architecture of the Home M sions Council, New York City, has su marized the Government's most recent i ings.

Up to April 9, church building was p mitted as well as other building when n critical materials were available. The C servation Order L-41 by the War Product Board, issued April 9, provides, among ot items, that (1) residential work costing l than $500 may be undertaken, (2) residen damaged or destroyed by fire, flood, torna etc., may be replaced, (3) construction ot than residential, the estimated cost of wh is less than $5000, may be undertaken, (construction that is authorized by the direc of priorities of the Office of Production M agement may be undertaken.

Where limited or critical building ma rials are required, an application must made for priorities assistance, accompani by a complete statement concerning the ne and exact requirements of materials. For PD-2000 and PD 200-2, which are bou together, should be secured from the Fede Housing Administration office having ju diction over the local territory. Also, application must be made for specific authc zation to begin construction, stating why t desired building is urgently needed. Dr. Co over and Dr. F. W. Mueller, chairman the Subcommittee on Priorities of the Chur Building Committee of the Home Missio Council, are informed by Government age that the action of local FHA offices in p mitting the use of materials is likely to d pend upon the supply of critical materials the locality. Dr. Conover's office will ma public any variation in these regulatio which may later be made.

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This work records the history of the most amazi spiritual movement the English speaking world h ever experienced, and for the first time t mighty sweep of its influence has been trac with historical perspective and circumstant detail down to the present day.

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rwich District Conference

ıe Norwich District Conference met in church at Baltic, Conn., on May 2 at P.M. Opening devotions were in charge ev. H. H. Conklin, Westerly, R. I.

ıe Conference was organized at the call ıe district superintendent, Rev. Earl S. v. Joseph M. Harrell, pastor of the Bal- nd Versailles churches, was elected secre- and treasurer.

ıe following committees were appointed: ıl Preachers and Accepted Supplies—H. Ginns, A. W. Jackson, H. H. Craw-, F. A. Dyckman, and W. R. Ward; ination and Admission on Trial—F. A. kman, C. H. Ginns, and H. H. Craw-; District Trustees and District Lay der, N. B. Burton, J. H. Meyer, Arnold ofield.

he following local preachers reported on r work for the year: Dr. Julius H. Meyer, v London; Cyrus G. Tyler, North Man- ster; and Wayne W. Womer, Portland. s Olive Sylvester, district president of Woman's Society of Christian Service, e a report showing 24 societies with 1566 mbers who raised $2,388.13 for missions l $12,291.93 for the local churches the t year. Reports were made in the field of gious education by J. L. Butler, N. B. rton for adult work, Earl H. Furgeson for ıng adult work, and R. H. Chrystie for ıth activities.

t was voted to apportion to the churches the district one half of one per cent of pastor's cash salary for the upkeep of District Parsonage.

The report of the Committee on Local eachers and Accepted Supplies was as fol- ws: licenses renewed—I. W. Haskins, W. E. eith, J. A. Hinchliffe, Willard Conklin, hn Post, W. J. Stephens, Julius Meyer, ewis Aldrich, Mrs. O. E. Tourtellotte, Dr. W. Shilling, D. I. Streeter, W. W. omer, H. E. Wright, C. G. Tyler, and M. Von Deck; new licenses granted—. F. Cone, Dayton Loomis, and Myron C. ogue; approved as accepted supplies—Wil- rd Conklin, H. E. Wright. These recom- ıendations were voted.

Dayton Loomis and Myron C. Pogue were commended to the Annual Conference for rdination as deacons.

District trustees were elected as follows: rnold Schofield, Alton A. Miner, Benja- ıin W. Young, Nathan D. Prince, and Morton Palmer. G. Stanley Shaw is the dis- rict lay leader, with Dr. C. W. Shilling and A. L. MacLean as associates. The lay leader or the past year, Dr. Shilling, stated in his eport that his duties in the United States Navy would prevent him from being the lay eader for the new year. The conference ighly commended him for his work and expressed regret at his decision.

Supper was served by the Woman's Society of Christian Service of the Baltic church.

The evening devotions were led by Rev. Myron C. Pogue, Mystic, who took for his subject "A World in Change." A panel dis cussion followed, the question "What should Be the Attitude of the Church in War Time?" being discussed under the direction of Rev. Earl H. Furgeson, Manchester, who had as helpers Rev. Myron C. Pogue, Wayne W. Womer, Rev. Alfred Wood, and Nathan D. Prince.

Joseph M. Harrell, Sec.

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Six Chicago Meetings

Six important Methodist meetings were held in Chicago during the week of April 27 at which plans for carrying out the objectives of the church during war times, through its General Conference agencies, were adopted.

The Board of Pensions held its annual meeting in the Palmer House, April 27 and 28. The Judicial Council met at the Stevens Hotel on April 28 and 29, and the Executive and Legislative committees of the General Commission on World Service and Finance met in the same hotel, April 29. On April 29 and 30 the Executive and Men's Work committees of the General Board of Lay Activities met at 740 Rush Street, the Publishing House building.

"Methodist Men" has been selected as the name for men's organizations in local churches, that name having polled the highest number of votes in a survey conducted by the Men's Work Committee of the Board of Lay Activities, it was announced by George L. Morelock, executive secretary. More than 600 leading Methodist laymen voted in the survey.

A program for Methodist men is being planned which will serve "as a norm for the entire church," Edgar T. Welch of Westfield, N. Y., president of the board, stated. Purpose of the program is "to develop the spiritual life of the members of Methodist Men and to lead them to commit themselves whole-heartedly to the objectives," which are:

"To seek daily Christ's way of life and bear witness to this way in business dealings and social contacts. To learn more about Methodism and diligently promote its interests and purposes. To engage in some definite Christian service. To promote Christian fellowship through acquaintance and cooperative effort."

Suggested methods for developing and carrying out the Methodist Men's program will be issued in handbook form by the Board of Lay Activities at an early date. The handbook will give suggestions for coordinating existing Methodist men's organizations with the expanded program.

The Board of Pensions announced that, with its two affiliated corporations,—the Missouri Corporation at St. Louis, Mo., and the Illinois Corporation at Chicago,—its funds and the Annual Conference pension funds now totaled approximately $29,000,000.

This organization gives direction to the entire ministerial pension problem of the church. There are 12,423 pensioners—men, women, and children—and last year these were paid $3,200,000 in pension allotments and $173,000 in special relief. Bishop J. Ralph Magee of Des Moines, Iowa, presided at the meeting.

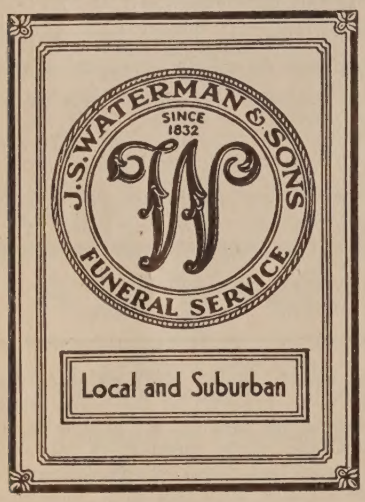
Increased giving for the missionary work of the church is an ever-present problem

which was given further consideration by the Executive Committee of the World Service Commission. With Bishop Ernest Lynn Waldorf of Chicago presiding, the committee acted upon administrative matters in connection with the three funds that it controls.

Further steps in the survey of Methodism's financial program will be taken as the result of approval given to a preliminary report presented by a subcommittee on surveys at the meeting of the World Service Legislative Committee, of which Bishop Clare Purcell of Charlotte, N. C., is the chairman. The first report shows a wide-spread interest among officials, laymen, and ministers in the survey.

Rev. Orrin W. Auman, treasurer of the World Service Commission, stated that "further surveys would be made of the benevolence fields and opportunities in cooperation with the World Service boards and commissions in their respective fields."

Decisions made by the Judicial Council, of which Rev. F. R. Bayley, pastor of Wilson Memorial Church, Baltimore, Md., is president, will be announced shortly, it was stated by Henry R. Van Deusen of Scranton, Pa., the secretary. The council had under advisement appeals from Jurisdictions, Annual Conferences, and district meetings regarding decisions of bishops and other church officials.



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Seventy Years Married

Rev. and Mrs. John F. Olin of Lyman, N. H., celebrated their seventieth wedding anniversary on Saturday evening, April 25, when seventy-five of their relatives and friends gathered to congratulate them. The evening was pleasantly spent with music, the reading of two original poems written for the occasion by Rev. Frank P. Fletcher of Laconia, N. H., and Arthur Buffington of Lisbon, N. H., and the presentation of a gift of money. John Olin and Orpha Alexander were married in Lakeport, N. H., April 25, 1872. They have one son, Clayton, and a daughter, Myrtle, both residing in Lyman. Mr. Olin was born in Moultonboro, N. H., June 5, 1846, the son of Rev. Charles Olin, who was ordained elder by Bishop Robert R. Roberts at Chelsea, Vt., in 1840 and was one of the old circuit riders of Vermont and New Hampshire. John Olin entered upon his active religious life at Deerfield, Mass., in 1868. He began his public ministry in 1884 as a Methodist. His pastorates numbered five in Vermont and five in New Hampshire, and averaged about three years and a half in length.

Mount Hermon—A Refuge

Mount Hermon, the noted Methodist school in the mountains of Darjeeling, India, has recently become a refuge for children and adults driven from Malaya, Burma, and elsewhere in Asia.

"We have opened our doors," says Rev. Halsey E. Dewey, missionary, "to boys and girls from many lands where safety has been in flight, and now we are opening our doors to some of the adults who in near-by nations have seen their homes left in ruins by a war machine which respects neither life nor property. We are in the midst of making adjustments. New dormitory rooms must be put in shape for the children who will come to school a little over a month hence. The classrooms must be increased in numbers and the equipment increased to care for many new students on our rolls, and instead of a holiday at the end of the school year we have been enjoying a period of increased activity with much that worries as we wonder how we can care for all those who seem to be our responsibility. War makes possible, yes, necessary, many things that are impossible in time of peace, and it is our hope and prayer that we may do well the work entrusted to our care, keeping safely those young lives which have come our way for their life training. . . .

"Our Annual Conference, meeting in Calcutta, had before it the needs of the Christian community threatened by the war. Actual danger may be afar off, yet fear may creep into the very heart, and so our workers are seeking to make possible an open door in rural and considered safe areas, for those who live so close to industry that safety measures worked out by the companies simply become a source of fear to the every watchful people. When so much of the unexpected has come to pass in the Philippine Islands, in Malaya, and in other Pacific centers, preparedness is the only safe course, but that preparedness has inspired fear in many of the humble people who live close at hand, and know no such thing as preparedness in their humble life.

"It is wonderful to feel and to know that even though there has been possible a great spreading of the war in past weeks, there is in the nations a desire to see an end to this terrible system, and the establishment of a new world order based on human welfare and justice. What an opportunity this gives the Christian church! The United States must sit alongside India and China and Japan and, wiping away all hatred, jealousy, and fear, build a new and lasting peace."

Wanted—A Preacher

(Continued from page 434)

ing any man to prepare two really vital messages in a week. Here is a problem for serious consideration by our official boards.

The pastoral committee of the official board had charged me with their desire for a "young man." All the preachers visited, therefore, were under or near the forty-year line. My report

"You can pay too much for black
"

ell, we finally were successful. Our
nt pastor came to us at the age of
-two. For nearly four years I have
d to miss one of his Sunday-
ning sermons. He has dispensed
the recital of the Apostles' Creed,
lving so many qualms of conscience
I used to notice a good many silent
in the congregation. The respon-
reading, also, seldom appears. In
tead, a vested children's choir stirs
hearts of all lovers of children with
ell-rendered selection, after which
file out to attend the "children's
ice" in the Sunday-school room.

r. —— never "just gets by." He has
ital message, organized so simply
clearly that I can and do frequently
from memory an outline of it in
ing with a non-churchgoing friend.
does not find it necessary to discuss
issues of fundamentalism and mod-
ism, but he does know that a war
going on between democracy, the
ic principle of Christ's social gos-
, and the Satanic forces of human
lavement. I don't always agree with
n, but I respect intelligent presenta-
n of divergent views. Frequently we
ve found it necessary to provide fold-
g chairs, which are placed where they
as little violence as possible to the
e laws. We are carefully studying
e question of placing cancelation of the church debt in competition with Uncle Sam.

I'm sorry that Dr. —— is approaching the age limit.

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F. C. Moore, Treasurer

When You Make Your Will, Remember the Work of Morgan Memorial

Church Register

Herald Calendar

Peninsula Conference, Wilmington, Del., Bishop A. W. Leonard, May 13
Washington Conference, Baltimore, Md., Bishop A. P. Shaw, May 13
New England Conference, Northampton, Bishop F. J. McConnell, May 13
New York East Conference, Brooklyn, N. Y., Bishop E. G. Richardson, May 14
Northern New York Conference, Fulton, N. Y., Bishop C. W. Flint, May 14
Wesleyan University Commencement, May 15-17
Woman's Division of Christian Service, First Assembly, Columbus, Ohio, May 19-22
Board of Education of The Methodist Church, Annual Meeting, Nashville, Tenn., May 20-22
Council of Bishops, Nashville, Tenn., May 22-26
Boston University Commencement, May 23-25
North Indiana Conference, Peru, Ind., Bishop Titus Lowe, May 27
California Oriental Mission, San Francisco, Bishop J. C. Baker, May 28
Nebraska Summer School of Ministerial Training, Nebraska Wesleyan University, Lincoln, Neb., June 1-5
Georgia Pastors' School, Wesleyan College, Macon, June 1-6
Southwestern University Pastors' School Georgetown, Tex., June 1-12
Arkansas Pastors' School, Hendrix College, Conway, Ark., June 1-12
Lisle Fellowship, New York, June 3-July 15
Baltimore Conference, Westminster, Md., Bishop A. W. Leonard, June 3
Idaho Conference, Nampa, Bishop B. R. Baxter, June 3
Central New York Conference, Elmira, Bishop C. W. Flint, June 4
Japanese Provisional Conference, Los Angeles, Cal., Bishop J. C. Baker, June 4
Utah Mission, Bishop W. E. Hammaker, June 4
New England Southern Conference, Central Church, Brockton, Bishop E. G. Richardson, June 4
Southern Illinois Summer School of Ministerial Training, Lebanon, Ill., June 8-12
Louisiana Pastors' School, Centenary College, Shreveport, La., June 8-12
Missouri Pastors' School, Central College, Fayette, Mo., June 8-13
North Carolina Pastors' School, Duke University, Durham, N. C., June 8-13
Iowa-Des Moines Conference, Mount Pleasant, Bishop J. R. Magee, June 9
Gulfside Summer School of Ministerial Training, Waveland, Miss., June 9-18
Florida Conference, Lakeland, Bishop A. J. Moore, June 10
Michigan Conference, First Church, Grand Rapids, Bishop Titus Lowe, June 10
Minnesota Conference, St. Paul, Bishop W. C. Martin, June 10
North Dakota Conference, Grand Forks, Bishop J. C. Broomfield, June 10
Northern Minnesota Conference, Hamline University, St. Paul, Bishop R. S. Cushman, June 10
Northwest Indiana Conference, Battle Ground, Bishop R. J. Wade, June 10
Pacific Northwest Conference, Yakima, Wash., Bishop B. R. Baxter, June 10
Wyoming State Conference, Wheatland, Bishop W. E. Hammaker, June 10
Genesee Conference, Buffalo, N. Y., Bishop C. W. Flint, June 11
Latin American Provisional Conference, Orange, Cal., Bishop J. C. Baker, June 11
Northfield Missionary Conference, July 6-14
Lisle Fellowship, Colorado, July 17-August 27
American Christian Ashram, Winnipesaukee, N. H., August 1-15
Methodist Youth Fellowship, First National Convocation, Oxford, Ohio, September 1-5
School of Ministerial Training, Wilbraham, September 7-11
Christian World Mission Convocation, Cleveland, Ohio, December 6-10

NEW ENGLAND EDUCATION SOCIETY—The annual meeting of the New England Education Society and the regular meeting of the Board of Managers will be held in the Committee Room, Wesleyan Building, 581 Boylston Street, Boston, on Monday, May 18, at 1 P.M.

Linwood F. Gifford, Sec.

Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. $19.50 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

Victory Gardens

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"Come On, Folks, Let's Grow!"

THIS tiger-striped kitten wanting to do his bit at garden-planting time might almost be "Mickey," the beloved mascot of Boston University School of Theology. Admirably photographed by Clarence Smith, a Senior at that Seminary, he seems to be saying: "Insure the victory of right over might by planting today for tomorrow and many years to come." Give now to Boston University School of Theology and, so, help to make the world safe for democracy and saved by Christianity. Keep the faith-fires burning. Safeguard liberty at its source, Religion.

Plant Immortelles